

AMERICA

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Chronicle

Home News.—The Republican campaign took another step forward on October 6, when, at Elizabethton, Tenn., ex-Secretary Hoover made a political speech to a large crowd which gathered from North Carolina, Virginia, Kentucky and Tennessee. The avowed purpose of this speech was not so much to make a forlorn attempt to win the South as to secure the votes of the doubtful States on the "border," Kentucky and Tennessee. Mr. Hoover pleaded that the South conduct the campaign without personal bitterness. With regard to Prohibition, he said "I want it to succeed." A declaration in favor of restricted immigration was loudly applauded. Once again Mr. Hoover, by centering his argument on "the home" made clear his purpose to appeal particularly to the woman vote. Meanwhile, the Republican campaign was almost entirely in the hands of extra-political agencies, such as the W. C. T. U., the Anti-Saloon League and the Ku Klux Klan. The Republican candidate gave no sign that he found this support embarrassing to him, and many minor Republicans admitted it to be their chief reliance. Governor Smith began operations for a new tour. The only definite dates for speeches were: Louisville, Ky., October 13, Sedalia,

Mo., October 16, and Chicago, Ill., October 19. En route, he made several stops in Virginia and Tennessee. After leaving the latter State, his intention was to campaign in Missouri, Illinois and Ohio, returning to New York by October 22. An enormously increased registration in every part of the country gave proof of the extraordinary interest which this campaign has aroused. In many cases the figures were almost double. Not for many years had so much interest been shown in any campaign, and at this writing it still remained extremely doubtful how it would turn out, since so many unpredictable elements had entered in.

A long and bitter strike in the textile industry in New Bedford, Mass., practically ended, on October 6, when the various unions, including those of the loom fixers, weavers, mule spinners and ring twist-ers, voted to accept a compromise embodying a five per cent reduction in wages instead of the ten per cent originally imposed by the Manufacturers' Association. As a condition to this agreement, it was assured that any future change in the wage schedule would be preceded by thirty days' notice. The Textile Workers' Union rejected the settlement and fought hard to keep its members from work. This union is more radical than the others. Twenty-five mills were affected by the agreement.

Argentina.—The formal inauguration of President Irigoyen took place in the national capital with a great deal of public display and rejoicing on October 12. Indicative of their good will, many of the neighboring States sent special Ambassadors to Buenos Aires for the affair. The rejoicings were somewhat marred by the prevalence of strikes among dock workers. Several press announcements were made of the prospective new Cabinet but they had no official approval.

In reply to a request for information regarding the country's status in the League of Nations, the Foreign Minister informed the Foreign Relations Committee of the Chamber of Deputies that the Republic's adherence to the League was constitutionally irregular, inasmuch as President Irigoyen's ratification should have been preceded by Congressional approval of the League of Nations agreement. On the other hand he reminded them that from an international viewpoint the country had adhered to the League by a number of acts. He added:

Therefore, those still thinking that Argentina should not be a

member of the League, should first vote approval of the past, thus regularizing the situation caused by President Irigoyen's ratification, after which Argentina should give the two years' required notice for withdrawal. This is the only logical procedure for Argentina to place herself in a normal situation.

It must be remembered that when Dr. Pueyrredon (former Argentine Ambassador to the United States and former Argentine delegate to the League) withdrew the Argentine delegation, he did not allude to the retirement of Argentina from the League, limiting himself to the statement that the delegation considered its mission finished.

As for relations between Argentina and the Soviet Republic, the Foreign Minister reported to the same Committee:

Until the government of Russia decides to abstain from propaganda against the social order and institutions of other countries, while it remains closely linked with the Third Internationale, which in public avows a desire to destroy society by any means it may consider justifiable, it would be dangerous to recognize the Soviet Government and much more dangerous to permit the establishment here of legations and trade delegations which in Europe proved to be hotbeds of revolutionary propaganda.

The Government's attitude was a victory for the Conservative faction.

Austria.—The determination of Premier Seipel to uphold the right of free assembly and peaceful demonstration was put to a severe test at Wiener Neustadt on October 7, when tens of thousands of Socialists and anti-Socialists, or Heimwehr troops, marched in rival parades.

Rival Parades

The greatly feared clashes between the bitterly opposed parties were prevented by elaborate military precautions, costing some \$500,000. Some 10,000 troops were stationed between the two lines of march, with fixed bayonets, gas masks, etc. The Heimwehr troops wore their picturesque mountaineers' costume. The police arrested 191 Communists suspected of subversive plans. In view of the unpleasant impression created by the double demonstration, Chancellor Seipel summoned representatives of the four political parties in Austria to a conference the following day, looking, it was said, to precautions against illegal internal armament.

Canada.—The most important ecclesiastical gathering held in Canada since the Plenary Council of 1910 convened in the residence of Cardinal Rouleau in Quebec on October 3. In addition to the Cardinal Archbishop of Quebec and the Apostolic Delegate, His Grace Msgr. Cassulo, there were present upwards of forty Archbishops and Bishops from all parts of the Dominion. The conference opened on the morning of October 3, with a low Mass followed by the chanting of the "Veni Creator." The sessions continued all of that day and the following, and were concluded by sending a message of loyalty and affection to His Holiness. The strictest privacy was maintained over the discussions, and even over the subjects for discussion, of the conference. It is expected that the resolutions of the Hierarchy will be embodied in a general pastoral letter to be issued later.

The right of Canadian citizens to pass freely to and from their work in the United States was strengthened by

a decision of the Supreme Court of the United States.

Decision on American Immigration

From 1924, when the new United States immigration law became effective, until 1927, the immigration officials allowed Canadian workmen to cross the border without hindrance. A ruling of the American Department of Labor demanded that the native-born Canadian commuter should secure an identification card, and that the foreign-born Canadian would be included in the immigration quota. The Canadian Government objected to this ruling on the grounds that it was a violation of a previous understanding and that it discriminated against Canadian citizenship. In the first test of the Department of Labor decision, a case which involved two foreign-born Canadian citizens, the Federal Court in Buffalo upheld the view of the Department of Labor. The case was then brought before the Court of Appeals which reversed the judgment of the Federal Court and declared that these two persons were not classifiable as immigrants when they entered the United States temporarily for business. On October 8, the Supreme Court of the United States sustained the decision of the Court of Appeals by refusing to review the ruling of the lower court.

China.—The Central Executive Committee, the chief governing force in the Nationalist administration, announced on October 9, the election as President of the National Government of the Chinese Republic, of General Chiang Kai-shek.

New President

The new President, it will be recalled, was Commander-in-Chief of the Nationalist forces during the Civil War. He was a member of the Central Executive Council and of the Nationalist Government Council, and Chairman of the Administrative Board having supervision over the eight Government departments. The Government's international relations took on a brighter outlook, when both Germany and Italy made overtures for opening diplomatic relations with the Nationalists. It was understood, too, that except for Japan all the foreign Governments affected by the Nanking affair had been satisfactorily compensated.

Colombia.—Foreign Minister Uribe announced in the Senate that diplomatic relations between Colombia and Ecuador were about to be resumed. It will be recalled that Ecuador severed relations several months ago, consequent on the signing of the Colombia-Peruvian Treaty. The agreement was considered at the time to be damaging to Ecuador's interests.

Ecuador and Columbia

France.—The Italian Government's note on naval disarmament, rejecting the principle of limitation by classes, which formed the basis of the Franco-British understanding, added further complication to the discussion of the question. While no official comment was forthcoming, the general sentiment was that France would not accede to Italy's claim to naval parity, because of the wide distribution of French colonies, and the need of dividing her

Attitude on Italian Note

naval forces between the Mediterranean and the Atlantic even for the defense of her domestic seacoast. The fact that equality in capital ships had been granted in the Washington Treaty in 1922, was adduced as a further reason for demanding a superior tonnage in auxiliary craft at present.—An American foreign correspondent, Harold Horan, of the Universal Service (Hearst), was arrested in Paris on October 8, and charged with having had in his possession a confidential diplomatic paper of the French Foreign Office, a copy of the secret letter to the French Ambassadors regarding the Franco-British naval understanding. After prolonged questioning he was induced to sign an agreement that he would leave France within a few days, after which he was released.

Germany.—The Government was the victim on October 6, of a hoax at the hands of the Communists which threatened for a time serious political complications. Kidnapping Wolfgang Schwartz, one of the editors of *Vorwaerts*, Socialist organ, as he was on his way to an official broadcasting station where he was scheduled to speak, the Communists substituted Carl Schultz, a deputy in the Prussian Diet and one of their own number, before the microphone, and he delivered a violent Red propaganda speech. The scheme had been so carefully worked out that even the broadcasting station was not aware of what happened until irate citizens telephoned inquiries. The Communist *Rote Fahne* justified the action of their comrades on the score that it was only by such means that they could get their cause known to the world, since the Government forbids them to broadcast. As a deputy in the Diet, Herr Schultz enjoys immunity, and though the Reich was thoroughly upset over the affair, it was anticipated that no Government action would follow, as no arrests were made.

Ireland.—At the opening of the House of Commons of Northern Ireland, Joseph Devlin refused to assume the leadership of the official opposition in the Belfast Parliament. Mr. Devlin explained his refusal by stating that he would not be privy to the political consolidation of Catholic versus Protestant parties in the Northern area. The Labor party, it would seem, has likewise declined to become the recognized opposition party. Mr. Devlin contended that the position of Catholics in Northern Ireland was in an even worse position than it was two years ago. Meanwhile, the promoters of the National League were actively engaged in holding conferences for the purpose of establishing new branches and arousing the minorities to the obligation of voting. The Northern Government, according to the Nationalists, was engaged in preparing legislation that would further gerrymander the constituencies of the Six Counties and that would result in establishing a permanent majority for the present Government party.

Italy.—The Government's reply to the French and British notes with reference to naval disarmament was de-

livered to the Ambassadors of the two Powers at Rome on October 6, and released to the press in summary form on October 8. It opens with the proposition that all forms of armament—land, sea, and air—are mutually interdependent and should be discussed comprehensively. With reference to naval disarmament, it declared Italy's preference for agreement on a basis of global tonnage, leaving to each Government freedom to distribute the tonnage in the several classes of vessels according to its own discretion. The extent and degree of development of her coast, and the fact that communication with the outside world is conditioned by Suez, Gibraltar, and the Dardanelles, are cited as reasons for Italy's preference for a flexible type of agreement. The note also reiterates the declaration made by Premier Mussolini several months ago, that Italy is willing to accept any limitation of total tonnage, even the lowest, provided it is not exceeded by any other continental Power in Europe.

Accusations of dishonesty in office, made against Prince Potenziani, former Governor of Rome who visited this country last spring, by the Marquis di Sambuy, led to two duels, in one of which Prince Lancellotti, a friend of the prince, was defeated, while in the latter the ex-Governor defeated his accuser. None of the combatants was seriously wounded. The Prince stated later that he would seek a public examination of his record, to clear himself of the charges of graft, which grew out of his removal from office by the Premier early in September.

Mexico.—A very serious earthquake coincided with a political upheaval which boded ill for the peace of the country. It will be recalled that before choosing Emilio Portes Gil for Provisional President, Calles had broken the Obregon bloc and created a new party. This left the agrarian faction in the minority and apparently still irreconcilable. At the same time, it was revealed that a new party would be formed, called the Grand National Revolutionary party, with Calles as its chief. The Agrarians attacked this step as merely a continuation of one-man rule and saw in it continued ascendancy of their old enemies, the C. R. O. M. The earthquake destroyed much property in all parts of the country and many were killed. At Vera Cruz, the bells in the Cathedral tower rang of themselves. This disaster still further enlarged the general economic plight of the country.

Paraguay.—The boundary dispute with Bolivia that has been long awaiting adjudication, and which Bolivia was hoping to submit to The Hague when negotiations should have been completed as to just what questions are to be arbitrated, was aggravated by the recent arrest of a group of Bolivian army officers reconnoitering as civilians in territory claimed by Paraguay, and the subsequent resignation of the Bolivian Minister to Paraguay. A Bolivian note complaining of the arrest was answered by a Paraguayan note asserting that the arrests were justified,

Note on Naval Disarmament

Communist Hoax

Potenziani Seeks Vindication

Political Upheaval

Nationalists in Ulster

Bolivian Relations

and refusing to penalize the officers who effected them. The press in both countries was urging Government action on the score that national honor was compromised, and there was considerable speculation as to what the outcome would be.

Poland.—Though industry and trade were generally satisfactory during the past year, the national economic situation was reported as being seriously set back by the textile-workers' strike in Lodz and its vicinity. Press dispatches indicated that 100,000 workers were idle, and while the Government had the situation well in hand and was putting forth its best efforts to reconcile owners and workers, the Communists, who are especially strong in Lodz, were actively laboring to paralyze the local industries. There were a number of disturbances and arrests. The Warsaw authorities realize that the strikers had some justification for their demands for higher wages, in view of the increased cost of living consequent on the zloty stabilization program and the limitation of imports, yet it was anticipated that concessions to the textile workers might prove an inducement to other industries to inaugurate a general strike wave. Moreover, such concessions would result in augmenting the national wage bill so markedly that the Republic would find it difficult to compete in foreign markets. On the other hand, not to conciliate the strikers might be playing into the hands of the Reds.

League of Nations.—Comments and further disclosures on the Anglo-French Naval Accord helped to throw more light on its purpose and bearings. According to the Parisian *Echo de Paris*, the British declared in June of this year that they would receive favorably the French proposal of dividing ships into four categories, and of limiting only ships armed with guns under six inches. On the other hand, the British Government would withdraw its objections to the French trained army reserves. Later French proposals that there should be two distinct categories of submarines were also received favorably by the British, and the agreement was to be communicated to the United States, Italy and Japan. In an interview on October 5, Jules Sauerwein, editor of the *Matin* of Paris, based the importance of the accord on the doctrine that "in the whole Continent the only two major countries which are in themselves stable and for which a change in the status of Europe could not be profitable are England and France." That the accord was in any way aimed at the United States, was denied as absurd. Italy virtually rejected the accord on October 8, and favored limitation by global tonnage alone, and reaffirmed the statement made by Premier Mussolini in June that "Italy is willing *a priori*, to accept as the limit of her armament any figure, even the lowest, provided this is not exceeded by any Continental country," which, of course, would include France. This latter claim was not favorably received by France.

In a note transmitted to the Secretariat of the League

on October 4, Secretary Kellogg stated that the United States intended to stand on the Hague Convention of 1912 for the control of opium, and was also dissatisfied with the Geneva Opium Convention of February 19, 1925. The

Opium
Conventions

American Government refused to nominate a person to share in the appointment of a permanent central board, such as was called for under the Geneva Convention. Specifically, the following objection was made:

Among the matters which this Government regards as not adequately dealt with in the Geneva Convention are the limitation of production of raw opium and cocoa leaves to the medical and scientific needs of the world and the control of the production and distribution of all opium and cocoa leaf derivatives. Furthermore, the Geneva Convention tends to destroy the unity of purpose and joint responsibility of the Powers accomplished by the Hague Convention, and which this Government regards as essential to an effective control of the traffic in narcotic drugs.

The American Government believes that, until there can be devised some substitute for the Hague Convention more satisfactory than the Geneva Convention, the eradication of the abuse of narcotic drugs would be more likely to be achieved by strict observance of the provisions of the Hague Convention.

Information, however, would be gladly furnished by our Government to the permanent central board. Mr. Kellogg's objection was seconded by anti-opium leaders in Geneva.

In an interview from Paris on October 6, Senator Raoul Dandurand, Government leader in the Canadian Senate, and former President of the League Assembly, declared that "as the League's Preparatory Disarmament Commission must deal simultaneously with naval, land and air forces, it can only hope to do useful work if Great Britain and the United States agree on a formula allowing them to make an appreciable reduction of armaments." Hence he looked forward to union, instead of to competition, between the fleets of the two great nations. On the other hand, the Soviet proposals for complete and immediate disarmament, presented to the Commission at its last session, were rejected on October 5 by the annual British Labor Party Conference at Birmingham, after their condemnation by Mr. Ramsay MacDonald.

British-
American
Harmony

"Organized Women and Politics," by Ruth Archer, will throw a good deal of light on some obscure places in our current history.

The World's Series will afford Pierre Soule Martin some food for reflection in his next letter to his candidate.

"Approaches to International Law," by William F. Roemer, will be the first of a series of three valuable papers on this topic of timely importance.

"A Catholic Pioneer in Maine," from the pen of a competent historian, John E. Kealy, will be the story of Father Bapst and his terrible experiences.

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Religion in the Campaign

WHAT was predicted months ago has come to pass. In spite of the desperate efforts of one of the candidates to discuss the national issues, he will be voted for or against chiefly on racial or religious grounds. From every quarter experienced observers report that the religious issue is in the minds of the people the most important one. This issue was deliberately raised, and apparently by the Anti-Saloon League and its allies. It is worth while to study it a little for future reference. After the campaign we shall still have to reckon with it.

It is first of all an appeal to passion. Hate or fear are the two emotions roused. Hatred for what is alien, or oppressive, or preposterous; fear of what is unknown, and powerful, and big: both flames have been assiduously fanned.

Secondly, it is an appeal to ignorance. Real knowledge of what is that thing which is feared or hated would deprive the campaign of its most potent weapon. Real knowledge of our own system of government would do the same. The barber who is convinced that he will have to get married by a Catholic priest if Smith is elected is ridiculous, and not solely by reason of his ignorance of the Catholic Church; his ignorance of American civics is equally pathetic. The minister who misreads a plain text of Leo XIII and proclaims his misreading on the radio to make his hearers shiver with apprehension over possible Papal civil aggression knows as little about American political science as he does about Catholic dogma. The villager who is convinced that Smith will close the public schools has not even heard that the Federal Government does not control the schools, that the Governor of a State has more power over them than a President (we hope) will ever have.

Thirdly, it is a well-organized appeal. The very same calls to hatred, fear and ignorance spring up in a hundred different places at once in a dozen different guises. From every angle, the defenceless citizen is assailed by hoarse or screaming voices, imputing motives, suggesting catas-

trophe, hinting vice. And the voices are for the most part nameless. For the two or three who have been uncovered and held up to scorn there are thousands whose names will never be known.

Fourthly, it is an appeal to violence. There is not a thing which has been charged against Catholics that in the past has not given rise to war against them. At this writing, the rise in the national temperature is very perceptible and the campaign has a month to go. What will happen before its end no man can say, but the appeal to mob violence on the religious question has never yet in our history failed to end in burnings and slaughter. God grant that whoever is elected he will not find the Presidency a prize not worth the winning.

How to Settle the Mexican Question

FROM all accounts those who are closest to the Mexican and American Governments are fairly well satisfied with the way things are progressing in Mexico. The Calles regime weathered a fierce storm at the time of the murder of Obregon; it broke up the opposition which had gathered around the dead hero's name; and it set up a new Government which will begin to function on November 30, under a Provisional President. In this Government the influence of Calles, of course, will be paramount. The same Associated Press which acted as propagandist for Portes Gil before his selection has assured us that Calles will become "Mexico's school-teacher," that is, he will lead a political party to keep alive in that country the principles of the Revolution. The stage is set, therefore, for the next act in the drama, which is the final settlement of what has all along been the principal difficulty, the financial mess.

According to reliable information, this settlement will follow familiar lines. Mexico is bankrupt, therefore she must sell some of her potential assets and liquidate her liabilities to recover her credit. What are some of these assets? The railroads, first; and they are at the same time an immense liability, a great source of loss. They will be sold to a Canadian syndicate. The Bank of Mexico is another asset; it will be sold, at least most of its stock will be. The agricultural banks will no doubt follow the Bank of Mexico. And the telegraphs and telephones, a present source of loss and a potential source of profit, will follow the agricultural banks. Then another one of Mexico's liabilities, the enormous bill for claims against her, amounting to hundreds of millions of dollars, will be lumped in one sum and the claimants induced to accept this sum. This done the final step will be a vast refunding loan operation covering both debts and claims, the bonds for which will be sold to the public at large through the banks, and Mexico's Government will be out of the woods. If public grafting abates, Mr. Morrow's personal and well-deserved triumph will then be complete.

Or almost complete. There still remains that troublesome religious situation. As long as very large numbers of Mexico's unorganized masses feel that they are groaning under an injustice which deprives them of their religion, there can never be any real spontaneous movement

on the part of the world at large to accept at face value statements that Mexico's credit is good. Many thousands, at least, will be, as at present, under arms, fighting a hopeless but destructive war in several States.

What is the liability which causes this particular economic and social loss? It is the anti-clerical legislation which went into effect on July 31, 1926, since which date no public liturgical services have been held in Mexico. This legislation no less a person than Calles' foremost defender, Ernest Gruening, calls "uniquely oppressive of the clergy and discriminatory against it." It is clearer than daylight that the way to settle this difficulty is to liquidate this liability also.

To give up this legislation will no doubt be painful to its author, Calles. But not so painful—and not nearly so dangerous—as to alienate some of the country's greatest possessions. This legislation was entered into lightly, and with no idea of the harm it would do. The Provisional President, who will enjoy the same wise guidance as his predecessor, can do what his predecessor might find too painful. It is the all but universal judgment of Calles' own friends that the anti-religious decrees were a ghastly mistake, to put it on its lowest grounds. Repeal the decrees, and the religious difficulty will be liquidated, or nearly so. Grant the Mexican lay Catholics the right to organize politically under a conservative banner with others likeminded, and all pretext for revolt will be removed. If these things are done, it is fairly safe to predict that Mexico will begin to enjoy an era of relative peace; if they are not, the costly financial structure to be erected will have no firm foundation.

"The Noble Experiment"

ONE of the abiding fruits of the present political campaign, so unprecedented in many of its aspects, will no doubt be that it will once again become fashionable to discuss facts in public speeches and not to confuse them with wishes. It is true that, in the newspaper world at least, there is considerable disagreement with Frank Kent's dogmatic statement that the public lives on "hokum," and that only the seller of that commodity has any chance of being chosen by it to administer its public affairs. But very few will deny that "hokum" has in the past played no inconsiderable part in determining national or State elections, as our contributor, "Pierre Soule Martin," a veteran lay political observer, maintains. And we are coming now to a more general realization that on no subject has "hokum" ruled so despotically as on the question of Prohibition.

In the long run, the argument which for Americans will maintain or abolish Prohibition will be that it is, or is not, a success; that it works, or that it does not work. With the whole country unanimous on the idea that drunkenness is an unmitigated evil, moral and physical, we now seem well on our way to recover, with regard to it, our wonted practical attitude as to whether we have adopted the most workable means to a desired end. Americans in general and American correspondents are getting around the country more than formerly. We

are all discovering that to speak of the "Wet East" is a misnomer, that the South and the North and the West are just as wet, that is, that they are getting just as much as they want to drink, and wanting a lot. When somebody gets up and tells this well-recognized truth to the whole country without fear, we shall have a basis for consideration of Prohibition that we formerly lacked.

The Catholic Book Club

IN its October *Newsletter*, the Catholic Book Club announces that it has selected "The Way It Was with Them," by Peadar O'Donnell, as the outstanding Catholic novel of the month. This book is praised by non-Catholic critics, both in the United States and abroad, as one of the distinguished novels of the season. The approval of these critics, however, is of little moment for Catholic readers, since their praise is showered, more often than not, on novels that are gravely objectionable. The decision of the Editorial Board of the Catholic Book Club is of greater authority. For it stamps the book chosen as one which is Catholic in its attitude and moral in its recital, no less than skilful in its technique and graceful in its style.

With this distinctive volume as its first choice, the Catholic Book Club puts into operation a plan that must necessarily have far-reaching effects on Catholic literature. The book-a-month-club movement has had a tremendous and an instantaneous success in the field of general literature and among all classes of readers. There was a particular need for some such movement that would help to stimulate Catholic literature.

Whatever the quality of Catholic books may have been, they were not held in high estimation by the cultured Catholic reader. It may be that these better books were not given sufficient publicity, that they were not brought to the attention of the Catholic reading public; it may also be that a certain snobbishness led the cultured reader to regard the Catholic book as one inferior in workmanship and old-fashioned in concepts. Other reasons might be given, and just criticism might be made of the typical Catholic book. But the fact is all too evident that even the best Catholic books have not received adequate notice and have not been read nor bought except by the smallest fraction of a per cent of the Catholic reading class.

Through the ministry of the Catholic Book Club, it is confidently expected that the Catholic author may be encouraged to devote his talents to subjects that are of Catholic interest and that he may likewise strive to endow his work with that living beauty which is essential to good literature. Moreover, through this ministry, the reader will be persuaded to take up with zest and with confidence these achievements of Catholic authors. Between the author and the reader there stands a committee of award that was chosen to command confidence: Msgr. John L. Belford, Myles Connolly, the Rev. James M. Gillis, Kathleen Norris, the Rev. Wilfrid Parsons, Dr. James J. Walsh and Michael Williams. Through them, it should do much towards raising the standards of our literature and towards securing a greater appre-

ciation of this literature and a wider dissemination of Catholic books. Such a movement as this inaugurated by the Catholic Book Club merits and requires the support and the encouragement of the Catholic reader.

The Liturgy of the Church

LOVE of the Liturgy of the Church is usually a sign of a fervent Catholic. Of course, to the outsider, who sees only the pageantry of the Mass and little realizes that it is a prayer as well, this is only another proof of the familiar misunderstanding which represents the Catholic religion as one of external forms. Even the friendly observer who appreciates the effectiveness of the Liturgy's appeal to eye and ear and urges its adoption in his own churches as a means to keep their congregations, has failed to understand its real "drawing power," if he thinks it is mere sense appeal and nothing else. It would be sad, indeed, if Catholics themselves had no full appreciation of both the external symbolism and the internal beauty and truth of the Divine Service.

Last week, an article appeared in these columns describing the Liturgical Week at Louvain in Belgium. To anyone who read it carefully it will have appeared how strongly the intellectual aspect of the Liturgy was stressed. In this country the movement has not so far progressed to the point where a special congress can be held to consider that one subject alone. But many are working to that end. Preachers are striving to convey to their congregations some little of the vast wealth contained in the Church's common prayer. Spiritual directors are instructing their penitents in the great helps to perfection which it offers, without forgetting that the fundamental thing in spiritual progress is self-denial and abnegation of the will. The Catholic press would do well to heed the popular demand for knowledge of the Liturgy, which it is in so good a position to supply. Without knowledge there will be no love. Instruction in the Liturgy will be welcomed whenever it is offered.

Rotary Not Condemned

THE persistent rumors in the American press that the Holy See was contemplating a general condemnation of the Rotary Clubs have been finally and opportunely laid at rest in a cable dispatch to the N. C. W. C. News Service from its Vatican correspondent. He states in effect that no such condemnation is to be feared.

Rotary is a familiar and much-esteemed institution in this country. It probably made a mistake when it attempted to establish branches abroad, as the Knights of Columbus have found to their cost in similar situations. It was almost inevitable that extraneous interests would try to control it in directions far from its original and innocent purpose. It is, of course, ridiculous to say that it is a Masonic organization; to do so would be to cast unjust reflections on the many priests who are members in this country. The argument that its "philosophy" is a purely naturalistic one is to attribute to it, in the Latin way, far more significance than it has, H. L. Mencken

to the contrary notwithstanding. It would be as much to the point to condemn a newspaper club or a chamber of commerce because it is not run on the lines of a Religious Order. But if it is true, as alleged, that political Masonry has got control of it in Europe in order to turn it to nefarious ends, it is time for the American leaders in the movement to make an investigation. It will probably be found that at the bottom of the outcry is a hatred of America, and maybe an attempt to use religion for nationalistic purposes. At any rate it is well to remember that the Holy See realizes that it has enough enemies in the world as it is, and is not going to be stampeded into going around gratuitously making new ones.

A Sigh for the Candlestick

SIGHS heaved over the passing of the old-fashioned bed-room candlestick will doubtless mark their heaven as a blank sentimentalist. Perhaps he is; when things pass from the plainly-useful to the wholly-decorative Christmas-week-decoration stage, the fates have spoken. Yet, with the coming-on of autumn nights, creeping nearer and nearer to the supper (or the dinner) hour, old rites of the evening may recur to the reminiscent.

When the last warming-pans had ceased their final stand even in Bridgeport, Conn., the burden of the bed-going rite fell upon the candlesticks, placed in a row at the foot of the stairs, which were a sort of a gift and a memento at the same time. They were a gift, for they made something that you actually took with you at parting from light and joyousness. They were also a bit of that light, duly lessened and subdued, kept in memory, as it were, of brighter hours. There was the particular satisfaction of placing the candlestick on guard at the bedside, something to reach out after, in uncertain midnight waking hours, infinitely more human, more motherly and brotherly than an electric switch.

There was also a special Providence in the fact that the candle never really gave you enough light to read by. You gently deluded yourself with the hope that you might, or would, read yourself to sleep—or out of sleep. Then it was never quite satisfactory: you closed the unread pages with a yawn, moralized on the moths and the flame, puffed out the candle, and the better portion of slumber was yours. And in the act of puffing out, what memories of innumerable candle-puffers: of Macbeth's "brief candle," images of Falstaff's deathbed-ramblings, holy thoughts of the end of all human things, on the closing of the scene of life like the extinguishing of the candles after the great drama of the Mass, and so on, into blessed forgetfulness! Then for the really wakeful, the invalid, that fascinating contrivance known as the reflector candlestick, by which the candle is ever kept in place by hidden springs.

The chill rising—and groping—hours of winter dawn took all pleasant illusion from the bed-room candlestick. And, as we now live in the dawn age, the age of blazing lights and new days, these are but empty regrets. Click the switch, James, and let the forty-watt lamp flood the typewriter!

As One Educator Sees Catholicism

WILLIAM I. LONERGAN, S.J.

IT is a moral axiom that a man is bound to avoid not only mortal sin but also its occasions, and that the more proximate the danger the more serious becomes this obligation. Deliberately and unnecessarily to court a grave lapse from grace bespeaks an indifference about offending God that is itself culpable.

This principle explains much of the Church's prohibitory legislation. In reading certain books, in contracting mixed marriages, in frequenting non-Catholic schools, she foresees a likelihood of the faith and morals of her children being impaired: hence her disciplinary regulations on these and kindred topics. Though there is the wisdom of the ages behind her judgments, it is not uncommon to find Catholics who question the justice of her prohibitions, and either scout the dangers involved or preen themselves that they are above them. A case in point is the attitude of many towards the attendance of Catholics at secular colleges and universities. Where, it is sometimes asked, with innocent amazement, is the risk?

One surmises that if these good people fully realized the relation of faith to life, they would sense a sufficiently formidable danger in the professed apathy of these institutions to all religious doctrines and practices. At first blush one might be inclined to question just how Catholicism can effect courses in advertising, economics, chemistry, history, literature, zoology, law, philosophy, the social sciences, and similar branches that make up our college curricula. A little reflection, however, makes it evident that the Catholic Church, being the supreme fact in history after the Incarnation of the Eternal Word, does have relations to every other world reality, and willy-nilly it cannot be ignored by them.

It may be conceded that Catholicism is not usually explicitly attacked in the classroom. That, however, but aggravates the danger. Open enemies and a frontal charge are readily withstood. Rather it is whispering campaigns, and covert and insidious foes that are to be feared. Any one familiar with the situation knows that these are plentiful in our American institutions of higher learning. Only too frequently have science classes been made to serve as pegs on which to hang disparaging slurs about Christ's Bride. A lecturer in a course of physical instruction has been known to discourse at quite some length, for the edification of his students, on the harm which the Catholic ascetic ideal has done the health of the human family, and a professor in treating salesmanship (of all subjects, one would say, the remotest from religion) has been heard discussing the role that superstition presumably plays in Christianity! Faculty members and assigned texts often conspire together to orient the student's mind away from his Church and to give him a false perspective of his religion.

It is not that professors as a class are dishonest or insincere, or that textbooks are ordinarily written unfairly, advisedly and of set purpose. It is merely that outside the

Fold ignorance of Catholicism is colossal, that the sources, from which data about it are obtained, are not dependable but mostly hostile, and that the Protestant tradition colors their presentation. A casual remark from an instructor, or the eschewing of any mention of Catholic authorities or references where they would seem to be in place, is enough to show the drift of the tide.

Illustrative of the point I would make, is an educational text* that lies before me. Its author is a distinguished professor in Teachers' College, Columbia University. In a preface to the volume he tells us that for some years its material has been in large part the subject of his class lectures and discussions. This particular book is offered as "Exhibit A" in establishing my proposition, not because others are lacking that would prove equally, or even more, effective for the purpose (there are literally hundreds of such texts in the market), but chiefly because it is at hand for review. The scholarship and pedagogical leadership of the author are unquestioned, and his good will is patently evident. Indeed his study, as far as it touches merely scholastic facts, is splendid. His treatment of the educational work of the Jesuits is especially generous. But when he ventures to explain Christianity, —ah, there's the rub!

The following random citations are self-condemnatory. Discussion is unnecessary, for a refutation of Dr. Reisner's errors is not the scope of this paper. Its sole aim is to afford Catholics who may be hesitant about the attitude of the Church in banning attendance of the Faithful at State and secular colleges, a concrete example of the dangers to faith that lurk in many a college text. The italics are ours.

It was Caesar's demand, we are told, "which brought the *father* and mother of Jesus" to Bethlehem at the time of His birth (p. 170). God's kingdom, as Christ preached it, "was essentially a *moral* kingdom and one's place in it depended upon the faithfulness of his *inner life* (p. 171)." Moreover:

The religion of Jesus had been a simple, direct religio-ethical appeal. It operated on lines of faith and *emotion* rather than on lines of the *intellect*. It was a Jewish revival of a Jewish religion. . . . The life work of St. Paul . . . was the breaking down of the exclusively Jewish application of the new religion and the opening up of the new dispensation to all races and conditions of men (p. 178).

The author refers to Jesus as "*the right hand of God*, . . . the *Holy Spirit*," and asserts that eventually He "became transferable . . . with the Logos of Philo, the Jew." Further, it was the fusion of Christianity with the dominant intellectual modes of the early centuries "which *alone* made it possible for Christianity to gain its so universal appeal (p. 179)."

As a result we find as early as the beginning of the second

*Historical Foundations of Modern Education. By Edward H. Reisner. New York: The Macmillan Company.

century a creed which resembles closely the Apostles' Creed. . . . This creed contained only the cardinal points of the Christian Faith . . . a belief in the Holy Ghost, *the representative of God in the community of saints* (p. 180).

Under the suggestive title, "The accommodation of Christianity to paganism," is the following:

. . . we have been concerned with the changes which took place in the *content* of Christian belief in the first three centuries. . . . Unrelieved monotheism was too severe for their [converted pagans] untutored minds. The universe had for them been peopled with minor divinities. Their times were alive with belief in spirits, demons, auguries, and family and local divinities. Each church had its own official exorcist for the casting out of evil spirits. . . . Accordingly the practice of the Christian religion tended to repeople the universe with a new type of subsidiary *divinities*. Among these the earliest and the most usual were the martyrs, who by reason of their triumphant suffering, were recognized as holy men and thought of as living eternally in the presence of God. *For the same motive*, relics of the martyrs possessed peculiar efficacy in warding off harm and bringing success. . . . Thus the transition from the active practice of pagan worship in a still pagan society *was made easy* for the new believer in Christ, but by the same token, Christianity in some sense *became pagan*. The same *accommodation* with the prevailing religious practices . . . in the Graeco-Roman world is seen in the adaptation of a great many rites and ceremonies which were common to the "mysteries" of the day. Chief among these were the rites of Baptism and the Lord's Supper (p. 186).

Asceticism was a tremendous phenomenon . . . but it is well to remember that its theoretical foundation was a faulty psycho-physiological generalization. Backed up by all the influence of religious enthusiasm and the power of the Church, this erroneous conception of the meaning of mind and its relation to the body was for centuries the foundation stone of moral judgments and the ultimate criterion of the good life (p. 192).

We are told that from the sixth to the eleventh century "the scientific spirit lay almost completely dormant."

There was no interest in the critical observation of nature. A belief in *spirits* and *demons* and *miraculous occurrences* was universal, even among those who were really the most learned of the day. The whole elaborate structure of metaphysical doctrine and historical revelation which constituted the beliefs of the Church was accepted without *interpretation or criticism* as so much absolute fact. The practice of religion became objectified in terms of penances and punishments, the saying of prayers, the making of signs, and performance of the ritual of the Church. The fear of a very *material* hell and the hope of an equally *material* heaven dominated the lives of even the choicest *saints*, and during this period the intermediate stage of *purgatory* came to be posited . . . the Mass was developed in all its pictorial and dramatic richness (p. 253).

Discussing the Papacy and the Empire and what he calls the "universal Church-State," Dr. Reisner writes:

This theory regarded the Pope as the universal Bishop who could make and *unmake* subordinate Bishops and Archbishops. . . . The *decisions* of the Church as personified in the Supreme Pontiff, were to be accepted as *infallible* truth. No book was to be regarded as possessing *any* truth or authority if it did not have the *Pope's* sanction. . . . It is this conception of a great universal State embracing the whole of Christendom, which led to the *oppressive* control during the Middle Ages of the *intellectual* life. . . . The very claim that matters of faith deserved to be seen as acceptable to reason was sinister in itself (pp. 283-289).

In a discussion of "the religious factors in the Protestant revolt," we find:

To many persons there was something intellectually repugnant in the *worship* of the saints, the kissing of relics, the *miracle of the Mass*, the keeping of fasts, the telling of beads, the doing of penance and the whole range of religious activities which the Church had *historically developed through its relations* with ancient paganism. . . . The early centuries of the Christian tradition had been characterized by a simple faith, an earnest way of life, and an informal administration of the two rites of Baptism and the Lord's Supper, which were the *only* sacraments for which there was biblical authority. . . . However, the revival of the classics, involving . . . the development of the historical sense, emphasized the *fact* that the Church . . . had departed far from its primitive condition (pp. 413-417).

These citations could be multiplied indefinitely. They indicate that practically every important Catholic dogma has been misrepresented if not actually sneered and scoffed at: the Trinity; the Divinity of Christ; Revelation; the Divine constitution of the Church, its infallibility and indefectibility, its unity and holiness; the sacramental system; the Mass; the cult of the Saints and the veneration of relics; miracles; the reasonableness of faith; belief in spirits and demons; heaven, hell and purgatory; the Christian ascetic theory, etc. And all this as an adjunct to a class in education! !

The Professor's presentation of what constitutes Catholic belief is a caricature. Doubtless many Catholics have at various times been registered in his courses; possibly even some nuns. Yet as they listened to him impugn their Faith and their ascetic principles, implicitly they were being branded as little better than morons for adhering to a religion which, as delineated, is a hodge-podge of illogical doctrines and pagan practices, and full of flaws and inconsistencies, despite its vaunted Divine origin.

If in the best of our secular colleges, and Columbia University ranks among them, texts of this sort are used and professors teach after this fashion, there is surely a very real danger to the faith of Catholic students in such institutions, and the ecclesiastical legislation which lays upon the Faithful the very grave duty of not attending them would seem to be reasonably justified.

THE JESTER

The jester's cap is doffed; his bells are ringing
You and I to his cathedral, singing
Gold-voiced ballades for our merriment,
And clicking his machine's accompaniment
To stimulate our feet unto his altar;
To hearken us that we may never falter
Till he has wound the wind-ring on your finger
And blown it far away. The silver singer
Of love's melody that once we had heard
Shall go without a smile, without a word.

That is his way, to fashion smiles on paper,
And call upon his dwarfs to laugh a caper
To the rhythm of his paper teardrops;
To pirouette and giggle till the breath stops,
And then command his elfin troupe to newer
Paper houses where real tears are fewer.
That is his way, to make a paper throne
For us a single day; then you alone
And I alone must go a lonely way,
Waiting tomorrow, remembering yesterday.

NORBERT ENGELS.

Practical Conclusions on Catholic Rural Life

JOHN LAFARGE, S. J.

THE Catholic Rural Life Conference, which held its annual convention Sept. 27-28 of this year at St. Benedict's College, Atchison, Kansas, showed a growing conviction among American Catholics that the life of our rural parishes needs encouragement. The sermon of Right Rev. Bishop Lillis, Chairman of the Social Action Department of the N. C. W. C., given at the opening Solemn Mass in St. Benedict's Abbey Church, showed the recognition of this principle by the members of the Hierarchy. In his presidential address, Father A. J. Luckey, of Manhattan, Kansas, who has worked with unsparing efforts for the success of the Conference, was able to show the growth of a better understanding of its aims during his two years of presidency.

To get people to see the need of preserving our rural life, for the benefit of the Church as well as for the benefit of the nation, ought not to be difficult. With the *entire* uprooting of our rural parishes, the growth of the Church in this country would come to a standstill; and, since we can look no more to immigration for increase, it would mean an actual decline.

The appeal for interest in rural-life welfare after all is not an altruistic appeal for submerged sufferers. It is, quite on the contrary, an appeal to consider our own welfare. The farmer, it is true, or the rural dweller in general (for rural life is not confined exclusively to agriculture) is the *beneficiary* of these efforts for a better adjustment of rural conditions and of rural and urban relations; but the direct object of these efforts is the general community, the nation, or the Church, according to our particular line of activity. The Rural Life Conference is working for the welfare of the ruralist, for the purpose of the general welfare of Church and nation.

Along with a growing recognition of the general principle has come a better understanding of the ways and means by which rural Catholic life may be preserved. They may be summed up in a threefold heading: a proper concept of rural-life opportunities and values on the part of our rural youth; an increased attention to rural educational and social problems by those who are best able to help in solving them; and a clearer understanding of them on the part of the general public.

The Rev. Dr. John M. Wolfe, Diocesan Superintendent of Schools in the Archdiocese of Dubuque, showed in a scholarly paper how the first of these objectives could be attained by adapting the rural-school curriculum and course to the interests and needs of the rural population. The importance of providing the right kind of rural education was summed up in Father Wolfe's concluding words:

At best the depletion of the country parish can continue only to a certain stage, when the city parishes themselves will experience the influence in a decrease in membership. Existing arrangements must be challenged as well as the curriculum, if educational forces are to aid the rural population to that progress which is

going on in the economic, social, spiritual and religious world elsewhere.

The economic problems of the farmer are also educational: they may become acute religious problems for the Church. In fact many are of the opinion that they are so now, in the sense that the membership of the Church is not being recruited in the rural areas through a large rural progeny. Thus at one level of values we have the economic, and at the other the religious: the one is concerned primarily with bodily welfare, the other with that of the soul. Society, both civil and religious, may collapse in due time through its inability to secure right development at either end. The body is not long disaffected until the soul also suffers.

The rural boy and girl need to be shown the plain facts of agriculture as an economic opportunity: neither disguising its limitations and difficulties, but on the other hand not minimizing its practical advantages from a purely business standpoint. The advantages of other forms of modern business or industry are easily seen and need no explanation. Those of agriculture do need explanation, since they cannot be understood without some grasp of certain necessary conditions for success, such as the use of cooperatives, and, particularly, the use of intelligent business habits both in actual farm management and in various rural enterprises and banking. This point was well brought out in the laymen's session of the Convention by Mr. A. J. McGuire, of Minnesota, and Dr. W. E. Grimes, of the Kansas State Agricultural College. Unless at least some rudimentary explanation be given to young people of these deeper principles underlying successful agriculture, many will abandon, from mere ignorance, any thought of a career for which they may be well fitted by nature as by real inclination. Unless, too, there is some deliberate instruction in these matters, young people will lose sight of the less tangible advantages of rural life, such as the favorable conditions that it offers for the maintenance of home and family life at their best. Nor will they understand how some of its less pleasant features, such as the tendency to narrowness and limited cultural intercourse, can be overcome by intelligent use of various social agencies.

In his discussion of Father Wolfe's paper, Father Schiltz, of Panama, Iowa, gave from his own parish a practical picture of how through school and parish social life an entirely new outlook can be taught our American youth.

The study of rural educational and social problems was urged on our Catholic schools of pedagogy and sociology, and our Catholic college graduates in general. Loyola University, Chicago, offers a course of fifty-four lectures in Rural Sociology. An immediate result of such study would be the assistance that could be given in our normal school courses to the teachers in our rural schools. Such teachers have at different times expressed to the writer their wish that some practical directions might be afforded them in their summer courses with regard to the peculiar problems of the rural school.

The study of such problems by our clergy and particularly by our seminarians was also recommended. This latter proposal was argued for by Mr. Arthur Durand, a zealous seminarian of the St. Paul Archdiocese, who states, in a pamphlet that he has written on "The Seminarian as a Vacation Catechist":

To say that the seminarian devotes six or eight weeks of his vacation to instructing both children and adults in one or two districts under the care of our mission pastors; that he gathers the children daily for a thorough course in catechism, and prepares them for the reception of the Sacraments; that he convenes the adults for one or two evenings each week for a course of religious instruction; that he boards with the Catholic families of the community, and devotes his extra time to visiting all the families, Catholics, exhorting, explaining, and arousing interest in, and love of, Catholic truth; that he does this work under the priestly guidance of the pastor with whom he spends Saturday afternoons and Sundays, is to epitomize the working plan of this form of catechization by a theological student.

Such practical contact, on the part of those best qualified to help, is a necessary supplement to the more theoretical study of the rural situation. Hence the great efficacy of the religious Vacation Schools, not only for the immediate benefit of children in rural parishes which as yet are deprived of the benefit of Catholic schools, but for the actual workers themselves. The annual report on the progress of the Vacation-School movement, presented by Miss Margaret Lynch, of the N. C. W. C., showed a steady growth in their number. In the Archdiocese of Dubuque, during the year, fifty-two Vacation Schools were held, by which 6,000 country children were reached. As these schools are particularly the fruit of the Catholic Rural Life Conference, the hope was expressed that they might be extended to at least 1,000 rural parishes during the coming year. The interest being shown in the rural children by Catholic dentists in several of our large cities is enabling an intelligent group of laymen to realize better the spiritual and social needs of those whose physical condition they are remedying.

Speaking at the principal meeting of the Convention, Right Rev. Bishop Noll, of Fort Wayne, Ind., described graphically the great discrepancy that exists in this country between the care given to our scattered rural population and our urban parishes. At the same meeting, Father Edwin V. O'Hara, who has throughout been the soul of the Conference, gave an enlightening account of the land situation in Mexico, based on a thorough study of the facts and on personal observation.

For creating an understanding of the situation amongst the wider public, the Conference looks chiefly to its own publication, *Catholic Rural Life*. Ways and means were carefully considered for obtaining better support for this interesting little monthly, which serves as a forum for discussion of practical problems on the part of those, lay or clerical, who are experiencing or who are interested in this major problem of the Church in our country. The magazine is edited and published by Dr. Frank O'Hara at 1314 Massachusetts Avenue, Washington, D. C. Besides helping to create a better understanding of the situation amongst Catholics, both the Conference and its publications have presented to the very large body of

non-Catholic social and religious workers in this field the Catholic view point on such matters. They have repeatedly expressed appreciation of the definiteness and practical character of the Catholic program, as well as its emphasis on the spiritual development of rural life, as indispensable to any kind of economic betterment.

No more congenial surroundings could be arranged for such a discussion than St. Benedict's Abbey, with the Benedictine traditions of rural-welfare work and the seventy years of the Atchison community as a mental background, and, as a physical setting, the superb location of the College, high on the banks of the shifting Missouri River, as it wanders down towards Leavenworth and Kansas City. The imposing buildings of the new Abbey, located directly on the river bluffs, were seen rising directly above the College. When completed, they will form one of the greatest, if not the greatest, of American monastic buildings. The Convention was made possible through the generous hospitality of the Right Rev. Abbot Veth, O. S. B., in charge of the arrangements, and by the members of the Benedictine community and the ladies of the Leavenworth Diocese. The Rev. W. Howard Bishop, of Clarksville, Md., was elected President of the Conference for the coming year: Vice-President, Rev. M. B. Schiltz; Executive Secretary, Rev. Edwin V. O'Hara, Eugene, Oregon; Corresponding Secretary, Rev. Felix N. Pitt, Louisville, Ky.; Treasurer, Rev. Joseph Schmidt, Carlisle, Pa.

Innisfallen's Ruined Shrine

A. J. REILLY

RETURNING American travelers who have had the rare good fortune to include Ireland on their summer itinerary grow lyrical at the name of Killarney and mention this home of beauty almost with bated breath. Here one stumbles upon Nature's jewel casket where are collected all the gems with which Mother Nature adorns herself at various times: lakes, skies, lawns, holly berries, mistletoe, streams, and waterfalls. And standing guard over these priceless treasures are the grim giant mountains, McGillicuddy's Reeks and Purple Mountain, between which runs that famous defile, the Gap of Dunloe, Tomies Mountain, hard by Lough Leans, and Torc Mountain, down whose sides Torc Waterfall comes rippling like a necklace on the throat of a beautiful woman.

All this, and more than there are words to describe, is visible to the most hurried tourist. But to him who can stray leisurely amid its beauties and its memories Killarney offers innumerable treasures. For many centuries its beauties have been known and it has been visited, admired, and loved by the greatest men of the ages. The English poet Spenser found there his inspiration for the "Faerie Queen." Another poet of England, Lord Macaulay, left a description of this earthly paradise famous in literature. That great lover of the Scotch Highlands, Sir Walter Scott, visited Killarney and was enchanted. And we might go on indefinitely giving name after name of the great ones of the world who have looked upon Killarney as the masterpiece of natural beauties.

But long before these names were known, before the founders of these great houses had arisen out of nothingness, Killarney was known and loved. Its sure and safe retreat in times of violence was marked and its peaceful security sought. We all know how deeply the monks of old loved nature. The lives of the saints give us countless examples. And the early Irish monks and anchorites were especially noted for their love of the beautiful places God had created for the delight of the eye of man. Shunning every creature comfort they would, nevertheless, choose a spot amid indescribable natural beauties for their lonely cell or monastery. And so we find Killarney the site of a monastery from very earliest times. The sweet beauty of the lakes and the glory of the surrounding mountains did not appeal in vain to the holy men of Erin. Thither came St. Finan about the middle of the sixth century, and founded a monastery on the lovely little Island of Innisfallen, the Queen of Irish Islands, in Lower Lake or as it was anciently known, Lough Leighinn (Lough Leane), the Lake of Learning.

The Island of Innisfallen has been described by one enthusiastic traveler as the most beautiful spot in Europe. It contains about twelve acres of gently rolling land carpeted with the softest and most delightful green the eye could rest upon, and fringed round with graceful palms, as evergreens are generally called in Ireland. Miniature rivers, like silver threads, make music together with the leaves of the lovely elms and ancient ash. Holly and arbutus, that here grow to the height of trees, bear the reddest of berries and gleam with the purest of blossoms. Truly has the poet said, "Angels, often pausing there, doubt if Eden were more fair."

But it is doubtful that the Saint had eyes alone for the rare charms the island presented. He saw the advantage of Ross promontory whereon, even from earliest times, was located a fort or dun, invaluable as a protection for the monastery, while at the same time the island was far enough away to secure that peace and uninterrupted communion with nature and nature's God deemed essential by the holy men of old. For many years the principal stronghold of O'Donoghue of Lough Leane, chief of the territory surrounding the lakes, was on Ross Island. The O'Carrolls of Lough Leane were sub-chieftains under the O'Donoghues. Both of these clans were at all times friendly toward the monks of Innisfallen. One of the O'Carrolls, many centuries later, became one of the most celebrated professors of the school which grew up around the monastery founded by St. Finan.

So many saints bore the name of Finan in the annals of the early Church in Ireland that a certain amount of controversy has grown up as to which of these was the founder of Innisfallen, but in his "Ireland's Ancient Schools and Scholars," Healy favors St. Finan Cam or the Crooked, the surname referring to a defect of his eyes, an old chronicler tells us.

St. Finan Cam was born at Corkaguiney on the Kerry coast and apparently spent the greater part of his life in his native county. He was a pupil of St. Brendan, who seems to have been a relative. He spent seven years under this great master of monastic discipline while

Brendan was living in Kerry and before he had undertaken any of his voyages. At the direction of his master, Finan founded a monastery at Kinnity, near Birr, but remained there only a short time, returning to his own country and probably at this time founding the monastery on Innisfallen. His memory is still revered in various parts of Kerry, particularly around Lough Currane where the ruins of St. Finan's Church and cell can be seen on one of the small islands in the lake; at Derrynane, meaning oak-grove of Finan; along the bay indenting Kerry's rugged coast, known as St. Finan's Bay. At the head of this bay in the only sheltered spot may be seen the remains of the walls of an ancient church or oratory believed to have been founded by St. Finan on Greater Skellings, but removed to the mainland when the Danes were ravaging the coast of Ireland.

Innisfallen, however, because of its sheltered position in the very heart of the Kerry hills, suffered little from the pagan invasions during the ninth century and continued its peaceful existence amid its lovely surroundings until the devastations of the fourteenth century. The school which grew up around the monastery became famous throughout the country and students from the four provinces filled its halls. It is thought that King Brian, the victor of Clontarf, was educated on the Island of Innisfallen. Be that as it may, Maelsuthain O'Carroll of the O'Carrolls of Lough Leane, for many years head of the school, was the intimate friend and adviser of King Brian. O'Carroll is described by the Four Masters, who record his death in the year 1009, as the "chief doctor of the western world." It is an interesting commentary upon education in ancient Ireland to note that, though a layman, O'Carroll, undoubtedly because of his reputation as a scholar, was made head of a monastic school.

O'Curry asserts that this Maelsuthain O'Carroll was the originator of the famous Annals of Innisfallen which begin with the story of the creation of the world and continue with the history of the world and the kingdoms thereof down to the year 430 A. D. when Ireland is introduced. Thereafter the Annals chronicle events in Ireland down to the year 1319. This work may have been enlarged from the brief records of the monastery of Innisfallen to the extensive historical document scholars know today. There are three copies of the Annals extant, the principal one being in the Bodleian Library of Oxford, though how it got there is a mystery. The earlier portions, down to about the year 1130, furnish examples of the beautiful ornamentation characteristic of early Irish art, but the later portions appear to be the work of unskilled hands and there is no attempt whatever at ornamentation. Even the writing shows evidences of carelessness or haste. The last entry in the Annals is under the date 1319, which would seem to indicate that the school fell upon evil days during the years of turmoil following the defeat of Athenry.

The Dublin Annals of Innisfallen in Trinity College Library is an English translation by Theophilus O'Flanagan, from a copy made by a priest named Conroy under the direction of Dr. O'Brien, one time Bishop of Cloyne, from the original in the Bodleian Library. The third copy

in the Royal Irish Academy, Dublin, is in both Irish and English but is not exact and its chronology is extremely faulty. From these Annals much can be learned about life on the Island of Innisfallen at this early period.

We learn from them that poetry held a high place in the curriculum of the school. An interesting entry, dated A. D. 1197, chronicles the death of Gilla Patrick O'Huighair, a celebrated poet, who was superior of the convent and archdeacon of the island. He founded, we are told,

many Religious houses and was held in highest esteem because of his "chastity, piety, wisdom, and universal charity." A deeper appreciation of the indescribable beauties Nature has poured out with so lavish a hand around this peerless Lake of Learning comes with a recollection of the quaint entries in the Annals which reconstruct the busy life of the past and repeople the Island with those historic figures from whom came that most fitting name, Lake of Learning.

India vs. Catholicism

G. DANDY, S.J.

INDIA is probably the most difficult country in the world to convert. For centuries zealous missionaries have been laboring in this field with results which, if they are not negligible, at least certainly do not correspond to their heroic efforts. In point of numbers it is true that their results are not very disappointing, but the missionaries feel that they have not made Christianity penetrate into India, either into the masses or into the upper classes.

Apart from some spots in Southern India or on the hills of Chota-Nagpur, one can travel scores and even hundreds of miles in India without sighting a church tower. The crowd that meets one everywhere is Mohammedan or Hindu. Temples are as frequented as before and sacred places still draw to themselves every year tens of thousands of pilgrims. Millions of the masses have never so much as heard the name of Christ. More deplorable, perhaps, than this is the fact that most of the leaders of the country, and the teachers and professors who train the young generation, from the primary schools to the post-graduate departments of our universities, are Hindus or Mohammedans. As a rule they not only ignore Christianity; they despise it and often hate it.

Even at the present time a Christian is considered, more or less, a pariah, persecuted if not expelled by his family, looked upon as an inferior being who for very unspiritual motives has forsaken the moral, social, and religious code of his ancestors to cringe at the feet of unwelcome foreigners. The missionary, indeed, is generally respected; he follows his own religion and is a *sannyasi*, a man of God. But his converts are despised as traitors that are ever suspected of having betrayed their country for the sake of pieces of silver.

What is the reason for this state of affairs? Is it that we have erred in inviting to the banquet of the Lamb not the learned and wise, the brahmin, the *sannyasi*, and the pundit, but these who dwell in the byways and hedges, the low caste or the out-caste, the *sudra*, the pariah, and the aboriginal? Rash indeed would one be to assert this, if it means that when the chosen ones blessed with natural gifts would not come in, the missionaries were wrong in going over to the less gifted, who were not only willing to come in but begging for the opportunity.

Still, facts must be faced, and I believe that no Indian

missionary will deny that by converting the lower classes first and drawing them into our nets by the only means that can attract the generality of them, some material advantage connected with the spiritual uplift, we have lowered our religion in the eyes of the higher classes. Christianity in India is despised, not on account of any intrinsic defect in it which the Indians would have noticed, but mostly because its adherents were and still remain despicable in the eyes of the great.

Contempt, however, need not generate hatred. The reason why so many Indians hate Christianity is not that we have converted the despised classes; it is that we try to convert at all. A few years ago there appeared in India a violently bigoted book, "The Lure of the Cross." On the title page figured a sword sheathed in a cross with the motto, "I came not to send peace but the sword." Although the author wilfully misinterpreted these words to mean that we meant to destroy and not to build up, he, nevertheless, touched on the true reason why Hindus hate us. The Cross is a sword; it divides; it separates.

No organized religion likes to see its adherents pass to another group. In India—and this is a fact that cannot be too much insisted upon—the social and political elements of life are inseparable, or at least unseparated, from the religious. To abjure Hinduism is also to abjure Hindu society, caste and its religious character being considered not the products of man but of nature. Nowadays by abandoning Hinduism one even loses one's political friends, owing to the present communal system of representation. Some effort indeed has been made recently to remove from Indian Catholics the stigma that they are denationalized.

Nowhere, therefore, more than in India have the words of our Lord been verified, "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." Owing to the very character of Hinduism, conversion must mean the severance of the closest ties, those that bind the convert to his family, to friends, and, to a certain extent, to his country. Christianity is a foreign religion to the Hindu and he thinks that it denationalizes,—a damning offense at a time when the whole country is flushed with the new wine of its discovered nationality.

Such, therefore, are the accusations leveled by the higher classes of the Hindus and the masses that follow them. Christianity has gathered only the scum of Indian humanity and thus appears meant only for them. When it invades the higher classes it is only to separate and to divide, to tear men and women away from their homes, their parties, their social and religious system, and worst of all from their nation.

The heart and brain of India, its ascetics and mystics, its brahmins and pundits, its teachers and leaders are hostile to Christianity; and as long as they are so there is no hope for the conversion of India as a whole, and no hope either of building the Church here solidly in the Indian soil.

Indians, besides, as their very caste system points out, are essentially respecters of persons. Conversions here take place as a rule *en masse*. Some brahmins and other high-caste men may show the way, as in the old Madura mission, or a village *panchayat*, a council of graybeards, may decide to go over, as still happens in Chota-Nagpur. And who would think of converting 300,000,000?

The Church, to be solidly established here, requires a framework of intellectuals and saints. No nation can be said to be Christian unless its elite be Christian. But how are we to persuade the Indian elite that Christianity is not what they fancy, a religion meant merely for pariahs and an instrument of social, political, and national disruption? The answer is evident: by making the Church known for what it really is.

The first step is to make plain the abyss that separates the Catholic Church from Protestantism. For what Hindus have come to know and to hate under the pseudo-generic name of Christianity is mostly Protestantism, now in its decrepit shape of amorphous Modernism. Books, pamphlets, and papers brought out by the Catholics for the information of the Hindus have been very few, while the Protestants have flooded India both with their Bibles, which do little harm and some good because they make Christ known, and with hundreds of other publications. As a result Hindus are fairly well acquainted with Protestantism and know next to nothing of Catholicism. Their knowledge of "the Catholic sect" is limited mainly to what they read of it in mendacious pamphlets and works of history.

Whatever may be the value of Protestantism in Europe and America as a kind of half-way house between the wilderness of agnosticism and the home of Catholicism, it is absolutely unfit to satisfy an Eastern mind. It may preach a healthy natural morality, but it can never satiate the Hindu's soul thirsting for asceticism, mysticism, for all the ritualistic accompaniment of a truly human worship of God, and for permanent union with the Divine. The recently published "Experiments with Truth," of Gandhi, show that great soul repelled by the doctrine and practice of "faith alone." Our own experience proves that too often all the Indians get from Protestantism in exchange for their somewhat unbalanced religiosity is a feeling of self-satisfied pride and aloofness of the elect.

The work of providing Catholic literature for the Hindus requires development. At present there is an Indian

Catholic Truth Society at Trichinopoly, which has published a number of excellent pamphlets, among which is an excellent series on notable Indian conversions. Many of the publications of this Society, however, are of more interest to Catholics than to Hindus. To reach out directly for pagans the *Light of the East*, a monthly publication of six or eight pages, has been founded in Calcutta. It was meant to give those who still sit in darkness a means of approaching the Light of the world, to treat boldly and fearlessly the objections that lurk in the Hindu mind against Catholicism, and to explain Catholicism in terms understood by the Hindus. The writer is the present editor and is fortunate in having as regular writers Father Arthur Roelandts, S.J., professor at the Papal Seminary of Kandy, and Father Peter Johanns, S.J., one of the best Catholic authorities on Hindu philosophies and religion. The latter has been expounding with no little profundity the thesis that the Indian systems of philosophy lead one to the feet of Christ quite as logically as the philosophies of Plato and Aristotle. The paper has been praised by Cardinal Lépiciér, formerly Apostolic Visitor to India, and has been well received by the Hindus themselves. It is hoped to publish in the future in pamphlet form reprints from the *Light of the East*.

In addition to the printed apologetics there must be more direct preaching to the Hindus. At present there is little street preaching on the part of Catholics and hardly any missions to those outside the Fold. The big obstacle in the lack of workers. When these come we may also plan on radio broadcasting to spread the truth, as radio is already a considerable factor in the intellectual life of India.

To preach and teach, however, will not suffice. We must manifest the breadth and depth of the treasures of sanctity which God through His Christ has entrusted to the Church by the best method in our power, through deeds.

The intellectual, social, and religious standards of our present Christianity must be raised to show that while Christianity attracts the poor and lowly,—sometimes even through material baits,—it can raise these poorest and lowliest converts to a level as high or higher than India has ever seen. For this an army of catechists is necessary, catechists for whom zealous Father Gavan Duffy and his magazine *Hope* continue to beg.

We must draw into India, or drag in if they still persist in refusing to be drawn, the Catholic contemplative Orders. As long as they keep away and let the burden and heat of the day fall entirely on those devoted to the active life, one aspect of the Church, the very one most likely to win India's love and admiration, will remain hidden from the Hindus.

Our works of charity, too, must be extended. Catholic India will one day bless America for giving it one of its first Catholic hospitals and with it Dr. Joanna Lyons. We must also see all over the land the white cornette of the Sister of Charity, and we must have numerous orphanages and homes, so that Christian benevolence may not only merely shine out here but even become so dazzling bright that it will affect even blinded eyes.

Confidential Letters of a Campaign Manager to His Candidate—No. 4

PIERRE SOULÉ MARTIN

MY Dear J. B.:

For the last few days we have been releasing to the press a series of indorsements of your candidacy. I take it for granted that you have seen them in print. One or two of them may have genuinely gratified you, but the majority doubtless only amused you.

We had difficulty in getting most of these indorsements. Burley of the Gigantic Trust Company procured nearly all. In some instances he had to hint pretty broadly to those he wanted to get behind you that the Gigantic was thinking of curtailing its lines of credit in certain quarters and might even have to call loans here and there. That brought us three big fellows—all manufacturers—who were on the verge of declaring for your opponent. They are heavy borrowers from the Gigantic. Burley is now working to deliver two railroad executives and half a dozen attorneys for some of the Gigantic's group of electric utilities.

There are some recalcitrants in the group we are now trying to align with you, but I think Burley and his associates will persuade them of the wisdom of backing you. Occasionally we encounter chaps who are moved by sentiment—former association in business, relationship by blood or marriage, old ties at school, etc.—to range themselves with your opponent. Burley, however, will give them sound reasons—in the form of figures, I should say—for vanquishing their emotions. It is strange to me that men in business can permit their feelings to sway their judgment; but I find it so in every campaign.

When Burley escorted Parker of Universal Soap to headquarters last week to give us a check and an indorsement, the latter was openly hostile to you and said "the visible supply of honesty in public office wouldn't be increased by your election." Nevertheless he wrote eloquently of you—which is the thing that counts. His check for \$2,000 is much better than his good opinion. Charlie said Parker "came to us like a liability but left like an asset." The Gigantic holds a lot of Universal Soap's paper.

Charlie finds endless fun in these incidents of the campaign, but they sometimes sadden me. The American people spend billions every year on luxuries, and sentiment is the most expensive item in the list.

I return to the indorsements. Quite naturally we had to rewrite most of them. They were almost uniformly predicated on what the indorsers believed or feigned to believe were your affirmative or negative views of one or another of the controversial issues of the campaign. The fact that some of these indorsers (and I speak of the sincere ones) commended you for opposing what others of them praised you for supporting, is a nice compliment to your skilful handling of the most delicate and dangerous questions with which we have to deal in this fight.

You observed, of course, that when they appeared in the newspapers these indorsements were simply testimonies of your "integrity, frankness, abilities and con-

spicuous fitness," coupled with pledges on the part of the indorsers of their own votes and a plea for the support of others.

Burley is going to let the Sixth Vice-President of the Gigantic and a member of its board come out for your opponent and donate a few hundred dollars to his campaign fund. That will give an impression of the Gigantic's neutrality. The preponderance of its influence will be at work for you, however.

The opposition is receiving help from the "wets," who, by the way, appear to think more of their beer than of their business. Your opponent may have made a private explanation of his views on Prohibition. Publicly he has been no more friendly to the "wets" than you have been. I'll ask Charlie to sound one or two of the "wet" leaders, and if they are amenable to argument, we'll set them right. It may be that Charlie can induce them to believe that they ought to aid us "in executive session," as he calls it. The "drys" in the country are mighty useful to you, but we can't risk losing the "wets" in the cities. As Charlie puts it, the ruralists furnish the morality of our party, but we must look to the urban communities for our money.

Is it your wish that we here run through your speech at the Corn Exposition and make suggestions about additions or deletions? That speech will be a rather severe test. The farmers in that section are just about bankrupt and correspondingly bolshevistic. I don't believe they can be held in line by the customary compliments to their importance to the nation, their loyalty to the party, their sane conservatism, and the rest. They are all "dry," but you can't talk Prohibition to them; that would react in the cities. And you can't lay their plight to the railroads. Had their trouble been due to a short crop we might blame the weather, or the black rust. It so happens, as you are aware, that their difficulty is precisely that they have produced more than the markets will absorb. Charlie says the word "prosperity" ought not to appear in your speech because it connotes "poverty." His suggestion is that you make a cryptic reference to "foreign influence that the party will defeat in the interest of American agriculture."

I think well of this and pass it along to you. It hints of alien religious plotting or of European economic machinations, as the hearer prefers.

Charlie is right when he says that for forty years there hasn't been a new political argument for use among farmers. And he is equally correct when he says that the inventor of such an argument would become America's biggest politician, living, and her greatest statesman, dead.

We shall await with impatient eagerness a copy of your speech. Meantime I remain confident that you will acquit yourself in a statesmanlike fashion.

Ever faithfully,

WARWICK.

P. S. Of course, you think me cynical. The truth is I see things too clearly. If people thought and voted for themselves, Campaign Managers would go out of business. And good riddance. But what of candidates then?

Education

Who Will Educate the Lay Professor

DANIEL M. O'CONNELL, S.J.

THE lay professor in the Catholic college is not a new theme in AMERICA's Educational Department or in Catholic educational circles. At this year's convention of the National Catholic Educational Association the Rev. John F. McCormick, S. J., of Marquette University treated the subject in a most thorough paper. Those of my readers who were not privileged to hear his discussion may still avail themselves of its lore as it will undoubtedly appear in the Convention's bulletin. Let me say at once that I have nothing original to add to the theme. Being however vitally interested in the subject, I should like to call attention to a very practical phase of the topic.

It deals with the money side, but not directly at least with the professor's salary. I refer to the financial support of the embryonic teacher while he or she is going through the graduate school for a period of at least three years. To be fully equipped the college professor of the future must have his Ph.D. degree. Whatever we may think of the present demands that the head of a department in a college must have this degree and whatever we may think of the narrow specialization frequently had in the attaining of the degree, still the demands are had with sufficient sanction to obtain them. A welcome change may come in favor of the Doctor's teaching degree equivalent to the prestige of the Ph.D. degree, but it is not likely, if desirable, that the requisite three years of graduate work for the head of a college department will ever be changed. Let us then face the facts.

While our candidates for the lay faculty are as a rule blessed with rich intellectual talent, they are as regularly lacking in the coin of Caesar's realm. Thus the financial problem chills their fervor at the very outset of a career not only as a teacher but as a possible outstanding intellectual leader of the Chesterton, Belloc, Hayes, etc. type.

His Grace, the Archbishop of Cincinnati, has expressed his zeal for a scholarship foundation that would enable the college graduates of his archdiocese who give promise of being representative laymen, especially in the defense and propagation of Catholic thought, to pursue graduate or professional studies. A new movement has recently been set on foot in some Jesuit American colleges to promote a scholarship fund for the graduate education of their future lay professors.

I am glad to have such *magni nominis* authorities for what appears to me as the only solution of this tantalizing financial problem. Practical-minded and business-hearted Boards of Trustees as a consequence will moderate their cry of "impossible" and, let us hope, will, perhaps magically, evolve the necessary ways and means. Such Boards, let me say very seriously, have my sympathy, for theirs will be no slight task. But then this is the day of doing the impossible.

The task becomes the harder in those localities which are not blessed with graduate Catholic schools. In such

cases, it is often necessary for our pedagogic aspirant to attend some distant Catholic university. We demand with perfect right and justice from our lay professors that they be not merely learned in their subject but also that they be imbued with the Catholic spirit of the same. Without any desire for controversy, I state that this resulting matter and form of learning and Catholicism can not be obtained in those branches wherein Catholic philosophy enters, except in graduate schools which are under the aegis of the Church. I shall mention English, history, sociology as self-evident examples. Biology too I would add, unless it has been preceded by a course in Catholic philosophy. The truth of my general proposition was brought home to me quite accidentally this summer in the case of a Catholic graduate taking a course in English at the University of Cincinnati. Almost the first day of class the professor announced his scorn of Christianity and his sympathy for paganism. That breathing such an atmosphere for at least three years will develop the ideal Catholic lay professor is beyond reasonable expectation.

At the least, then, with all due allowance for exceptions, it is better for our future teacher to go to a Catholic university. But Washington, D. C., Fordham, N. Y., or St. Louis, Mo., will spell board and lodging in scaring type for the pocket-book of a twenty-two-year-old graduate and his parents. Who will pay the necessary Caesarian tribute to Catholic graduate study? It may be objected that the case is the same for the embryonic Catholic doctor, lawyer, etc. Let us grant it with regrets. But the pedagogic aspirant is more tempted under the circumstances to quit his education with the master's insignia. Archbishop McNicholas' scheme would embrace all studies above the bachelor's degree, under the conditions mentioned above. But if the professional courses offer the same obstacles as the graduate ones, it is clearly the place of the undergraduate college to provide for its own. This would seem to be the present growing tendency. The National Catholic Alumni Federation at its 1928 meeting proposed a fund for the investigation of the present status of Catholic education in the United States. I very respectfully and earnestly recommend to these zealous and progressive laymen the education of their fellows for teaching in our colleges. What I have written in this article will make it clear, I believe, that the complete Catholic graduate education of our lay professors is a fundamental need and that it is a forward step towards the simultaneous development of lay scholars who will be a credit to our Catholic alumni and a glory to the Church in the United States. "To produce one American Chesterton or Belloc would be worth a century's effort" is the conviction of a zealous member of our Hierarchy.

The Knights of Columbus scholarships of tuition, board and lodging at the Catholic University are as admirable as they are unfortunately limited in number. But the path has been blazed. I am not an adept in high finance, never having bought a bond or stock in my life, so I am restrained in my advice to Boards of Trustees in matters of the exchequer. "Yet, gentlemen," I should say to them, "we must have Ph.D. lay professors, who are imbued with the Catholic spirit. Such a product from our

local university is in many cases impossible. Now, our aspirants for the above need cannot afford the monetary requirements. You must advance them the elusive silver. Whence will you mine it? Partly as you do for a new building: beg it. Partly on the student-loan idea. The student is to repay over a period of years, signing a legal note to this effect. You have a part parallel in the education of seminarians by the dioceses and of scholastics by Religious Orders. You will underwrite a risk, but the cause of Catholic education is at stake." With a profound obeisance I retire *celeri gradu*, trusting that none of the Board are subject to high blood pressure, and I betake myself to the protective seclusion of my annual retreat. It will be made in honor of the saints of the seemingly impossible.

Sociology

A Great Jurist on Prohibition

JOHN WILTBYE

TWO weeks ago a remarkable forecast of the results of Prohibition was given to the public. It was contained in a letter written on September 2, 1918, by former President William H. Taft, at the time a professor in the law school of Yale University. Nothing was added to Mr. Taft's reputation as a jurist, or to the esteem in which he was and is held by his fellow-citizens, when two years later he was appointed Chief Justice of the United States.

Mr. Taft's view of the results of Federal Prohibition has been completely justified by the experience of the past eight years. "A National Prohibition Amendment will be adopted against the views and practices of a majority of the people in many of the large cities and in one-fourth or less of the States."

The violation of the Volstead Act by citizens of repute and standing all over the country verifies this.

He said further: "The business of manufacturing alcoholic liquor and beer will go out of the hands of law-abiding members of the community and will be transferred to the quasi-criminal class." This is evidenced by the bootleggers, hijackers, racketeers, thugs and bombers of New York, Chicago, Philadelphia—and of every large city in this country. The sale of liquor is today a huge business. As a result of the Eighteenth Amendment, it is largely under the control of organized lawlessness and crime.

"In communities where the majority will not sympathize with a Federal law's restrictions," continued Mr. Taft, "large numbers of Federal officers will be needed for its enforcement." The evidence of this is an enforcement bureau steadily growing in numbers, if not in effectiveness, and demanding year by year huge appropriations. Of the character of many of these officers, I need say nothing—except that in August and September of the present year they shot about thirty persons, of whom three are now dead, and one was guilty of a shocking crime against a school girl under fifteen years of age, who had been used as a decoy. Since the rise of Volsteadism, the average number shot and killed every year

by Federal agents alone is about seventeen. A complete history of the attempt to carry on this great moral experiment would make another, but more revolting, Newgate Calendar.

"If, however, a partisan political head . . . created for the purpose, shall always be able, through Federal detectives and policemen, to reach into every hamlet, and to every ward, and to every purlieu of a large city . . . he would wield a sinister power, prospect of which should make anxious the friends of free constitutional government."

Maryland and other States, forced to acquiesce in the destruction of their jurisdiction, and in the contempt manifested for their sovereign authority by the removal of criminal trials from the State to the Federal courts, know well how the Federal police power has grown beyond due constitutional proportion.

"The reaching out of the great central power," continues Mr. Taft, taking up one of the gravest aspects of Volsteadism, "to brush the doorsteps of local communities, far removed geographically and politically from Washington, will be irritating in such States, and will be a strain upon the bond of the National Union . . . Elections will continually turn on the rigid or languid execution of the liquor law, as they do now in Prohibition States. The ever-present issue will confuse and prevent clear and clean-cut popular decisions on the most important national questions, and the politics of the Nation will be demoralized as the politics of States have been through this cause. The issue will never be settled."

No comment on this extraordinary forecast is needed. It has been fulfilled to the dread letter. The liquor question is not out of politics. It was never so deeply imbedded in politics, ward, State, and National.

"The theory that the National Government can enforce any law will yield to the stubborn circumstances," continued Mr. Taft, "and the Federal law will become as much a subject of contempt and ridicule in some parts of the Nation as laws of this kind have been in some of the States. . . . I profoundly deprecate having our constitutional structure seriously amended by a feverish enthusiasm which will abate to neglect and laxity as the years go on." Mr. Taft was here referring to the danger of making a temporary war measure part of the Constitution.

"If through the abnormal psychology of war the thirty-six States are induced to approve a National Prohibition Amendment now, we can never change it, though a great majority of the people may come later to see its utter failure. Thirteen Prohibition States can always be counted on to prevent a retracting of the foolish step."

Mr. Taft then stated his conviction that intemperance could be checked more effectively through individual self-restraint. He protested against the power exercised in politics by "an intensively active minority" favoring the Amendment. Such a minority, he wrote, "conceiving that it is moved by a moral issue, loses its sense of proportion, and sacrifices other issues no matter how vital to the Nation. Such minority visits with its condign punishment all public servants who oppose it on this issue, however use-

ful to the State they may be." In the past, commented Mr. Taft, the politician might have been subservient to the saloon keeper, but at present "he fears the balance of power that an active political minority may wield against his political fortunes. . . . He and men of his ilk would recklessly and selfishly hurry us into an irretrievably national blunder."

Mr. Taft then proposed a positive and definite program. The regulation of the sale and use of intoxicating liquors should remain with the States, which had full power in the matter. Should they wish to vote Prohibition for themselves, the Federal Government was ready, through the Webb-Kenyon Act, to prevent shipments from wet into dry territory. But "if the power of regulation is irrevocably committed to the General Government the next generation will live deeply to regret it."

Unfortunately, the plan of the future Chief Justice was thrown out. The plan of the late Wayne Wheeler and the Anti-Saloon League was adopted.

Mr. Taft concluded by summing up the reasons which obliged him to oppose the Eighteenth Amendment, then pending, in the following words.

"First, because a permanent National Liquor Law in many communities will prove unenforceable for lack of public sympathy; second, because attempted enforcement will require an enormous force of Federal policemen and detectives, giving undue power to a sinister and partisan subordinate of the National Administration, and third, because it means an unwise structural change in the relations between the people of the States and the central Government and a strain on the integrity of the Union."

These reasons are as valid today as when first stated.

With Scrip and Staff

THE celebration, on October 6, of the "Red Mass," or Mass of the Holy Ghost, for the Catholic jurists of New York City, was truly an historic event. Although in our Catholic schools and colleges we are familiar with the celebration of this special Mass at the opening of schools in the autumn, it appears to be the first time that it has been celebrated for jurists in this country. It was coincident with the opening of the Fall term of the courts. The old expression, "Michaelmas term," from the Feast of St. Michael and All Angels, on Sept. 29, recalls to us the former custom of beginning both school and law sessions with the Holy Mass.

The Mass was celebrated under the auspices of the Catholic Lawyers' Guild of New York City, and took place in St. Andrew's Church, City Hall Place and Duane Street, of which Father William E. Cashin, who founded the Guild, is Pastor. The little church is adjacent to the judicial buildings. Cardinal Hayes presided in the sanctuary and addressed the congregation. The Mass, a Low Mass, was celebrated by Father Joseph B. Creeden, pastor of St. Bernard's Church, Saranac Lake, N. Y., formerly a member of the New York Bar. The preacher was Father Paul Blakely, of the staff of AMERICA. Between 250 and

300 Justices and Judges of the Supreme Court, Appellate Court and Municipal Court were present, together with former judges and lawyers. Jewish members of the legal profession sat side by side with Catholics, and there were also many Protestants. Before and after the Mass was a little procession from the Rectory to the church and from the church back to the Rectory, to the wonderment of the hundreds peering from the windows of the judicial buildings. In the procession were the Faculty of Fordham University and of St. John's College, Brooklyn, wearing collegiate gowns and hoods of many colors.

IN his sermon, Father Blakely recalled the elaborate ceremonies with which the Mass of the Holy Ghost was attended in medieval times, in Paris, Westminster, Salamanca and other noted centers of juristic learning. Still more to be recalled were the minds and personalities of the great jurists who helped in those times to lay the basis of our modern government and law by their teachings and practice, as well as by their lofty Christian ideals, the long line culminating in the heroic figure of Blessed Thomas More.

The high privileges of the Catholic jurist were dwelt upon, as an interpreter of the principles of God's justice to man, as well as their corresponding duties and responsibilities, especially in the face of those who would by craft or force wrest today the rights of the multitude to serve the interests of minorities. Lastly, the need of Divine Grace was seen, to implore which the mercy of the Divine Spirit was invoked in the Holy Mass.

Praising Father Cashin for organizing the Lawyers' Guild, Cardinal Hayes added to the preceding thoughts by pointing to the Crucifix:

It is a glorious thing for the courts of our city, of our State and for justice in general in America that a function of this kind is taking place this morning; that you good members of the profession are intense in your desire to spiritualize justice.

It seems to me that the noble ideal of the plan before us is the one of which the Church says, speaking of as a Church in the early days, down through the ages, to lawyers: "You ought to imitate the Great Advocate, Christ, Our Lord."

Imagine, then, that great ideal before you in your profession. Of course in Catholic countries the great crucifix is suspended on high—it is impressive. It speaks—every wound in the body of Christ speaks—appeals to Judge and to Advocate, and also pours out mercy upon the guilty.

And while we cannot have that symbol in our courts in our own beloved land, at the same time every Catholic lawyer ought to have it in his heart. Yea, in his mind, in his conduct; and if such a high ideal of your profession is before you—oh, what a minister of justice you will be!

So today, my dear, good members of the Guild, you are attending a function of sublime importance. We do not realize, we cannot measure, the extent and influence of a movement of this kind.

Plans are made that the Red Mass may become an annual event for the Catholic members of the legal body of New York City, and it is not unlikely that their example will be taken up in other localities.

THE centenary of Catholic Emancipation in England will be celebrated in 1929 at the Catholic National Congress of Westminster. Many projects are on foot for the worthy observance of this centennial, in which it is hoped that Americans will take a generous part. If the greatest of all these plans can be carried through it will be a supreme glory to the legal profession of the English-speaking countries, in the honor paid to Blessed Thomas More, since his canonization on that occasion is being sought, together with that of Blessed John Fisher and 253 Venerable English Martyrs.

The Cambridge University Catholic Association has addressed a petition, in Latin, to the Holy Father, to this effect. "In this long rank of the Blessed," says the petition, "there were eminent John Fisher, Bishop of Rochester, first Perpetual Chancellor of our University of Cambridge, Cardinal of the Holy Roman Church, titular of St. Vitalis, and Thomas More, Chancellor of all England, alumnus indeed of the University of Oxford, but afterwards Procurator Maximus of our Alma Mater, and the unequalled pattern to the laity. These two men religiously cultivated all the virtues so far that, the grace of God inspiring them, they did not shrink from pouring forth their blood and life for the Faith and for the rights of the Roman Pontiff."

What the Mass meant to both prelate and layman is eloquently told in the following words of the petition:

The most high devotion which both of them had to the Most Holy Victim of the Altar is shown in their own wonderful writings, whence ardor and faith breathe; and other testimony has been handed down to us of their love for the most sacred Mystery of the Faith. Certainly Blessed Thomas More assisted at several Masses every day, and on the very day on which he was summoned to the tribunal to give the reason of his faith before the judges of Henry VIII, he did not obey until he had strengthened himself by presence at the Holy Mass. Trustworthy witnesses report that Blessed John Fisher shed tears daily as he celebrated, and that he made a hole in the wall of his bedchamber, by which it was separated from the altar of the cathedral church, in order that he might continuously pray and travail before the Eucharistic Lord. In the last months of his life he wrote a marvelous book about the priesthood, in which this distinguished pontiff's mind regarding the dignity and excellence of that order is made clear, nor should mention be omitted of the great care with which he strove to promote the sanctity and learning of the clergy of Cambridge and throughout the realm.

Both were so merciful to the poor that, seeing Christ in them, they scattered their goods among them abundantly and fully and served them themselves. They always bore the mortification of Christ in their bodies and, meditating the Passion, they subdued themselves with fastings, scourgings and the hair shirt, denying themselves in these ways that they might follow Him more closely. It is pleasant to relate that Blessed Thomas More sent no other pledge of love and token of remembrance to Margaret Roper, his most beloved daughter, than his hair shirt, which he sent to her from his prison in the Tower of London as his final gift on the last day of his life. And they tell of Blessed John Fisher that the king's servants, sent to the bishop's house to seize his goods, easily found the treasure casket in the prelate's chapel, but drew forth from thence other treasures than those they sought, namely, scourges and a hair shirt. . . .

Numerous testimonies of their contemporaries are extant which persuade us that these martyrs, in life and death, exercised the signal virtues of faith, hope and charity, in the highest degree. It therefore is no wonder that the fame of the sanctity of both of them resounded through Europe both before and after they were slaughtered.

At length, supported by faith and love, these strenuous athletes of Christ came to the last contest, in which, overcoming with wonderful mildness the blandishments and the ferocity of the enemies of religion, with highest joy they shed their blood for Christ. For after they had for twenty-two months been strongly tempted in prison by crafty snares and flattery and by suffering and want: "By command of Henry VIII, King of England, changed from a pre-eminent man into a wild beast and monster"—these are the words of Benedict XV—"they surely and fearlessly offered up their heads, refusing to assent to the law in which the king said that he was and must be the supreme head of the Church."

The wear and tear of the modern court calendar, with its oppressive burden of technicalities and precedents, can take the place, perhaps, of good Sir Thomas' hair shirt; but the lesson of mercy and the need of Divine sacramental grace remain.

THE death in Los Angeles of the noted convert, Mr. Harry Wilson, on Sept. 21, recalls the life of another Catholic son of Cambridge University. From the *Los Angeles Tidings* we learn that:

Mr. Harry Wilson was born at Banbury, England, 1852. His father, Rev. William Wilson, was rector of Banbury. He was educated at Brighton College, and Jesus College, Cambridge, where he took B.A. and M.A. degrees. His first curacy was at Rugby. Next he was appointed rector of Worton, Oxford. From there he went to St. Augustine's, Stepney, London, where he worked for twenty years.

Mr. Wilson came to America, August, 1906, at the invitation of the Episcopal Bishop of Milwaukee, to serve as rector of the Cathedral in that city.

The Bishop died three weeks after his arrival, but Mr. Wilson remained on at the Cathedral until May, 1907, when he resigned and came to Pasadena, Calif.

He never had full charge of a parish, but constantly assisted various clergy and took temporary charge of numerous parishes in Los Angeles and neighborhood.

He became editor of the *American Catholic*, an Episcopal monthly paper, in November, 1908, and remained so, until shortly before his reception into the Catholic Church, on January 30, 1917. For one year he was instructor of Mathematics at Loyola College. In the fall of 1918 he started "The Harry Wilson Magazine Agency" and so continued until the time of his death. His interest in the distribution of Catholic literature never grew cold, in spite of the hard struggle to make a livelihood. He was for some years president of the Catholic Truth society of Los Angeles.

Two paragraphs from Mr. Wilson's letter to his Anglican friends may be recalled to show his courage in following the Light. He wrote:

"In 'going over' there comes a time when waiting is no longer possible. While one is doubtful one must wait; when the doubt passes away, one cannot wait. One can only trust God and go on in the path which He shows one, even if it seems to be strewn with thorns.

"With my earnest prayers for God's blessing upon all whom I have been privileged in any way to help during my ministrations in the Anglican Communion, and with my deepest love and sympathy, I remain affectionately, Harry Wilson."

For a Cambridge man, the return to the Church is indeed a "coming home."

THE PILGRIM.

Literature

The Gossip of Strawberry Hill

JOSEPH J. REILLY

THERE are gossips and gossips. There is the social cootie that lodges in every pore of society's skin and keeps it eternally in the fidgets, adding to the innumerable ills of this world and thus providing an argument for the existence of a better. But as has been said there are gossips and gossips; thus there was Horace Walpole.

Horry's sire was the hard-headed Sir Robert, Prime Minister in two reigns, who retired at last from politics to talk horses and snore over his liquor at the dinner table. If Horry were a bit cynical, it is no marvel, for it was Sir Robert who proclaimed the discovery that every man has his price.

Horry, born in 1717, was physically quite unlike his robust parent. He was lanky, bilious, and ill-favored, with a temperament femininely fastidious. As a lad he did two extremely worthy things: he escaped being a cad and he made an intimate friend of a boy as frail and delicate as himself, "with a broad pale brow, sharp nose and chin, and large eyes," named Thomas Gray, whose "Elegy in a Country Churchyard" was one day to eclipse the fame of his aristocratic young friend.

After a course at Cambridge and a tour on the Continent, the social side of which was one long thrill, the brilliant and lanky Horry returned to England and secured a seat in Parliament as became a Prime Minister's son who loved the stir of life and hated ennui. For twenty-seven years he remained, although out of his element (to tell the truth), in the brisk "give and take" of parliamentary life. He was more concerned with a delectable tid-bit of scandal regarding some "noble lord in a blue ribbon" than with the wisdom of the noble lord's speeches. His thoughts wandered from dull measures about naval supplies and Indian policies and centered on auction catalogues that featured a painting by Van Loo or a suit of armor once worn by François Premier.

By instinct and inheritance Horry's interests were those of the *beau monde*. He breathed freely in the perfumed air of drawing-rooms where a whisper behind a fan, the color of a ribbon, or a displaced lock of hair was converted into *une cause célèbre* over night. The exuberance of youth and his social curiosity never left him. The glow of a debutante's satins delighted his eye; the piquancies of a pump-room chatter tickled his ear; the repartee of the dinner table gave him opportunities to play the wit with high effectiveness.

Horry was no coward but he dreaded ennui. To escape it he sought to provide a refuge by purchasing a piece of land with a cottage on the banks of the Thames, not far from the villa of the recently deceased poet, Pope, at Twickenham. "It is a little play-thing house," he writes, "and is set in enamelled meadows, with filagree hedges. Barges as solemn as Barons of the Exchequer move under my window; but thank God! the Thames is between me and the Duchess of Queensbury."

Horry's estate, renamed "Strawberry Hill," was de-

stined to become famous; and well it might. During his long life it was his pet toy. He enlarged it, gave it quips and quirks in his adored "Gothic" style, and added so many "pie-crust" towers and battlements that his foes laughed and his friends among the judicious grieved. As reconstructed it was an achievement in "architectural jazz." Horry shrugged at the criticisms and went complacently on his way. His toy castle was a refuge from boredom and he found endless diversion in stocking it from roof to cellar with pictures, bronzes, curios, and antiques of every description, including a bust of Vespasian and a Roman eagle, which figures so often in his letters.

As the years passed, Walpole spent more and more time among these treasures, comfortably out of range of London din and dust but never far from the drawing-rooms where the elite foregathered. Here, at Strawberry Hill, he often played host to his friends; here he once entertained royalty itself; here he established a private printing press, anticipating William Morris and Elbert Hubbard; here after a party or a dinner he sat up till the wee sma' hours, writing letter to his friends.

And what letters they were, deservedly accounted among the most fascinating ever written! Rich in irony, in arch humor, in a delectable sense of the ludicrous, in vivid lights on men and things, and spiced with an inimitable malice which keeps them as fresh today as when they first left the nimble pen and slender fingers of Walpole himself! No whisper of gossip was too slight to reach his ear; no *on dit* too absurd to retail. An orange girl's repartee, a Duchess' witticism, a noble Lord's vanity, a coachman's cowardice, all found their way into these lively epistles and gained piquancy in the telling. Horry reveled in his correspondence; it was breath of his nostrils. "Mine," he said, "is a life of letter-writing," and to his delight must be added that of the fortunate recipients and that of the later generations for whom he has made his epoch live again.

"I would willingly give Thucydides," said Merimée, "for the authentic memoirs of Aspasia or of a slave of Pericles." Horry Walpole left to others the grandiose aspects of history while he looked at the men who made it with penetrating eyes from which little was concealed. Unforgettable is the picture of the old Scottish lord, Balmerino, executed for following the Young Pretender. From the scaffold he "surveyed the spectators who were in amazing numbers, even upon the masts of ships in the river," coolly "pulled out his spectacles" to read "a treasonable speech," felt the edge of the headsman's axe, lay down at the block and, "being told he was on the wrong side, vaulted round, and immediately gave the sign by tossing up his arm, as if he were giving the signal for battle."

On the death of George II, Horry attends the funeral, walking "as a rag of quality," as "the easiest way to see it." This letter is especially vivid, for he has a chance to gratify his love for colorful details. As you read you see the funeral procession passing with slow solemnity through the line of foot guards, to the sound of muffled drums and tolling bells, and when the chapel of Henry

VII is reached, you hear "the yeomen of the guard crying for help, oppressed by the immense weight of the coffin." You get sight of the Duke of Cumberland, twisted by paralysis, gazing stoically into the "mouth of the vault into which he must himself soon descend." Even in the midst of death, Horry's malicious eye is open for the ludicrous: "The burlesque Duke of Newcastle fell into a fit of crying the moment he came into the chapel and flung himself back into a stall, the Archbishop hovering over him with a smelling bottle; but in two minutes his curiosity got the better of his hypocrisy, and he ran about the chapel with his glass to spy who was and who was not there, spying with one hand, and mopping his eyes with the other. Then returned the fear of catching cold; and the Duke of Cumberland, who was sinking with the heat, felt himself weighed down, and turning round, found it was the Duke of Newcastle standing upon his train, to avoid the chill of the marble." How glad we are that Horry did some spying about on his own account!

For feminine idiosyncrasies and *bons mots* Horry has a ready ear. When London is in terror at the prophecy of an earthquake, he writes; "Several women have made earthquake gowns to sit out of doors all night. Lady Pelham, Lady Arundel, and Lord and Lady Galway go this evening to an inn ten miles out of town, where they are to play at brag till five in the morning and then come back—I suppose to look for the bones of their husbands and families under the rubbish!" He chuckles over peeresses, preparing for the coronation, "graciously exhibiting themselves for a whole day before to all the company their servants could invite to see them." (It is something, after all, for the aristocracy to *edify* the proletariat.) Women who take an exaggerated interest in politics evoke Horry's satire. "I heard one little girl say, 'Mamma and I cannot get Papa over to our side!'" He concedes women a rich wit but a poor logic, and agrees with Lady Townly that in discussing politics they "squeeze a little too much lemon into conversation."

To us Americans, Walpole's views on the Revolution have historical interest. Rising superior to the prejudices of his class, he felt, like Burke and Chatham, an outspoken sympathy for the colonies, contrasted their intelligence with the "thousand blunders of the Administration" and, when they won the war, wrote, "I must rejoice that the Americans are to be free." His observations on the conflict were pessimistic but often acute and always breezy.

When Gordon's followers made London hideous with plunder, extortion, and debauchery, and Walpole's friends stood behind their barred doors with loaded muskets, Horry, at sixty-one was as personally imperturbable as a "star" reporter covering a big assignment and infinitely more fascinating. In one letter, he says with cool humor: "I am sorry I did not bring the armor of Francis I to town, as I am to guard a Duchess Dowager and an heiress." His thoughts were on the quiet of Strawberry Hill, but he could not miss the thrill of London.

He died at 79, wedded only to his letters. There were many men in the century that saw Gray and Fielding,

Burke and Johnson and Reynolds, personally more appealing than Horace Walpole. One remembers that in his own time the brilliant Fox refused to stop at his door though he passed it every day, and that a generation later Macaulay pilloried him in the *Edinburgh* as a hopless cad. But to all that we are indifferent. It is enough to know that in his incomparable letters the later eighteenth century lives again, unromantic, complacent, unspiritual, but colorful, courageous, and rich in verve. We owe him homage as a prince among letter writers; gratitude, for having raised gossip to the dignity of a fine art.

REVIEWS

Social Principles of the Gospel. By ALPHONSE LUGAN. Translated from the French by T. LAWRASON RIGGS. New York: The Macmillan Company. \$2.25.

The modern social movement initiated by Leo XIII has sent Catholic students back to the Gospels for remedies to contemporary social disorders. That Our Lord offered a message of social and economic significance is unquestionable. However, it is not so much a program that He bequeathed to the world, as a set of principles "by which," as Dr. John A. Ryan, who writes the preface of this volume notes, "the rightness or wrongness of any other program can be accurately and comparatively readily determined." This book represents the first two parts of Abbé Lugan's monumental work, "The Social Teachings of Jesus." Christ is the most universal social teacher whom the world has known. However, it were a fallacy to separate His social theories from His religious ideas to which they are plainly subordinate. Most social reformers believe that society can be changed by modifying external conditions. It is man's inner self that must first be transformed. He must be given a correct philosophy of life. It is this that the Gospel does. It affords principles for one's individual guidance. These relate to every aspect of a man's life: to his domestic, social, economic, and political problems, for all of which Christ offers a solution. Abbé Lugan exposes Christ's attitude regarding the dignity of man, asceticism, civil liberty, human equality and fraternity, matrimony, chastity, women's sphere, internationalism, etc. He appreciates that the growth of the social idea among Catholic thinkers is one of the healthy signs of our times, though he regrets that while Christ's Church is an eminently social institution, many Christians remain profoundly individualistic. The volume shows his wide acquaintance with French, German, English, and American sociological writings, and is especially good for the objections it proposes and answers. Its simple language makes it a guide for social action for the man of the street as well as for professed sociologists. Dr. Ryan does not hesitate to say that the social aspect of Christ's teaching has nowhere been "more thoroughly, more judiciously, or more temperately set forth and determined" than here, and that "there is nothing in our language which begins to compare with this volume." W. I. L.

American Foundations of the Sisters of Notre Dame de Namur. By A MEMBER OF THE CONGREGATION. Philadelphia: The Dolphin Press. \$5.00.

On October 19, 1840, eight Sisters of Notre Dame from Namur, Belgium, landed in New York, on their way to Cincinnati where Bishop Purcell had invited them to take care of his schools. It took them twelve days to reach their destination and thus begin the oldest foundation of the Institute of Blessed Julie Billiart outside Belgium. Since that time, until 1927, from this humble beginning, three American Provinces of these Sisters have been established in which there are 70 convents and 1,921 Sisters and novices in charge of nearly 100,000 pupils. This substantial volume of 700 pages relates the progress of the convents opened all over the country, from New York to California, in what the editor modestly calls simple stories that "cannot be without interest to friends of Catholic education and students of the wonderful development of the Church in this country during the last fifty years." While

the great accomplishment of the Notre Dame Sisters has been the successful establishment of Trinity College, Washington, D. C. 1897), and Emmanuel College, Boston (1920), for the higher education of Catholic women, the peculiar needs of the parish schools received their sympathetic and practical attention as well, the Mother General immediately revoking, in 1922, some rules that, during a visit here she saw were detrimental to the success of the grade schools. The call of the missions also was promptly heeded, six Sisters going to Japan in 1924 for evangelical work there. The whole narrative again accentuates how much source material the future historian of the Church in the United States will find in the records of the Religious Communities. T. F. M.

The Irish Free State. 1922-1927. By DENIS GWYNN. New York: The Macmillan Company. \$4.50.

Now that half a decade of more or less orderly government has been effected in the counties comprising the Irish Free State, it is well to draw up a detailed record of the state of the country. In and about 1922, Ireland was a divided country, not in the sense of partition alone, but in that of its very soul. It was divided, and militaristically so. Though still divided, it has put aside the warfare of guns and concentrated on that of tongues. Irish opinion is easily classified in definite and clear categories. There are extremists on both wings, as many who adore the Union Jack as who tear it to shreds violently. Between these extremes, the popular opinion groups itself as either Treaty or anti-Treaty, with minor modifications. But these two groups are antagonistic, not as in the United States on methods of government, but on the very essentials of kinds of government. The antagonism of the major groups is rooted in the mind, with only a slight admixture of that passion which is basic of the extremist groups. It may be doubted that there is, at the present time, an Irishman born and reared in Ireland who can tell the story of Ireland during the past dozen years without bias, with utter objectivity; an Irishman of a generation or two hence may do so; but the emotions of the past twelve years have necessarily moulded the critical faculties of the present generation. Mr. Gwynn has attempted to survey conditions in the Free State. In the first part, he explains and analyzes the external and internal association of the Free State with the British Commonwealth; in the second part, he considers the internal machinery and organization of the State together with the governmental problems, while in the third, which he calls "The Work of Reconstruction," he describes the present financial, economic, industrial, etc., conditions in the country at large. Mr. Gwynn bases his study on official documents, on government and other reports, on evidence presented before commissions, on the Dail and Senate Debates, and the like. To that extent his survey is accurate and authentic. But the selection of the material and the conclusions from it are both modified by the author's allegiance, which is not with either Great Britain or with the Republicans, and which, when expressed as in this volume, will irritate both. F. X. T.

BOOKS AND AUTHORS

In Defense of Theism.—At a time when the tendency is widespread to deny altogether the existence of a Supreme Being whatever would counteract such teaching ought naturally to afford welcome reading. On this score "The Certainty of God" (Macmillan. \$1.75), which is the third of a series by J. G. Gilkey attempting to establish the dependability of theistic fundamentals, should make an appeal. However, it is characterized by a vagueness that will leave the reader rather confused as to just who and what God is. Though the chapters are addressed chiefly to our young people who find it difficult to answer their own questions about God, it is hardly likely that they will go far towards practically and effectively helping them to understand God; much less to mould their lives according to a philosophy based on the firm conviction of His existence and a clear understanding of His nature and their relations to Him.

As the 1928 Ingersoll Lecture on the Immortality of Man delivered at Harvard University, Eugene William Lyman chose as his topic "The Meaning of Selfhood and Faith in Immortality"

(Harvard University Press. \$1.00). Meant to be a defense of a "Cosmic Moral Will," the grounds which the lecturer developed for theistic belief are, "the order and organization which appear throughout the universe, the extent to which the universe has proven to be a producer of progress, and the fulfilment of selfhood which comes through interpreting human nature as an integral part of a cosmic process which is created of harmony." As a theistic defense it is neither vigorous nor convincing.

"According to John through the Loud Speaker" (Stratford \$1.75), is a reconstruction of the King James version of the fourth Gospel, by Fernand E. d'Humy. The revision professes not so much to modify the Evangelist's meaning as to modernize his language, with occasional superadded commentaries and practical reflections. As unfolded by the author the interpretation presents a Gospel that may appeal to Christian Scientists or philosophers professing Pantheism, but not to orthodox believers.

Shakespeareana.—It is quite some time since Stopford Brooke first issued his appreciations of the plays of Shakespeare. In the meantime scholarship has turned into nooks and corners instead of strolling leisurely down the main hallways. Specialists have concentrated on their various hobbies and the non-technical critics have carved out their own methods. Brooke wrote about Shakespeare because he knew him and loved him. Therefore a hearty welcome must await "On Ten Plays of Shakespeare" and "Ten More Plays of Shakespeare" (Oxford University Press: American Branch. \$2.50 each.). These appreciations are not for research students of textual and archeological problems but for the reader and lover of the plays. With their aid one can enjoy again all the original flavor, charm and interest of a first reading of the Bard of Avon.

In "Shakespeare in the Eighteenth Century" by D. Nichol Smith, there is a valuable and most readable survey of the cult of the bard in that century. It is sometimes said that Shakespeare was not properly appreciated in his own day. This authority undertakes to prove that such a charge is groundless and shows clearly what his reputation was in these early days and how the critics, the scholars and the actors of that age contributed to his fame.

A valuable book of reprints of some Shakespearean studies by W. J. Lawrence appear under the title "Shakespeare's Workshop" (Houghton Mifflin, \$3.00). In these papers the author considers such subjects as: "Shakespeare's Lost Characters," "The Date of Shakespeare's Hamlet," "The Mystery of the Hamlet First Quarto" and other perplexing problems. There are illuminating notes and an excellent index.

Three British Harry's.—Ranking almost as the premier entertainer of the last two generations is Harry Lauder, songster and comedian. His host of admirers will enjoy "Roamin' in the Gloamin'" (Lippincott. \$3.50), a record of his rise from the poverty of a Scotch cabin to his position as a Knight of the British Empire. Anecdotal in style, this autobiography includes all the kaleidoscopic vicissitudes of his private life and public career. One will be especially well impressed with the charm of his domestic relations which continually obtrudes itself, though the unfortunate premature passing of both Lady Lauder and their only son, who was a war victim, introduces a poignant note into the narrative. As the author's concert engagements in latter years have been chiefly in the United States, there is much in the book that will appeal directly to American readers. However, they will have to make liberal allowance for the habitual introduction of references that savor of money madness, though in this the author is perhaps taking advantage of the traditional joking, which the world enjoys, about the close-fisted Scot.

A long life passed in the world of sports and as an *hôte* is bound to throw across one's path an enormous number of fascinating and interesting people. Such has been the privilege of Harry Preston, one of the "characters" of the Anglo-Saxon world. A boxer in early manhood, and at the end of the Biblical three score years and ten one of the best known British hotel

managers, his sporting interest and his business have made him acquaintances with everybody worth knowing from the Prince of Wales to Gene Tunney. In "Memories" (Sears. \$5.00), Harry recalls, with all the charm of a clever raconteur, his experiences with his innumerable friends. His yarns flow on with no special unity or connection, but this makes the reading of his reminiscences easier and more entertaining.

Major General Sir Frederick Maurice in "Soldier, Artist, Sportsman" (Houghton Mifflin. \$7.50), sketches the military career of General Lord Rawlinson of Trent, one of the outstanding characters in British army circles in the World War. Son of the distinguished Assyriologist, his military training began at the time of the Nile expedition, 1897-1898, but only came to be markedly significant when he was with Lord Roberts and General Kitchener during the Boer War. Most of the material of the volume is taken from Rawlinson's personal journals and letters. While the biography may not have much popular appeal, it will at least be read with attention by those interested in military strategy. General Rawlinson's late years were spent in India working for his Government, and the last two chapters of this volume are occupied with the presentation of the relation of the Home Government to their Indian subjects.

The Children's Hour.—Children who know the famous Joy Street Books will be happy to hear that "Number Six Joy Street" (Appleton. \$2.50) is even more delightful and full of surprises than any of the other numbers on this happy lane. A host of famous writers have contributed to its pages. Walter de la Mare has written one of his fanciful and imaginative tales for the volume, while Lord Dunsany offers a characteristic bit of verse. Mabel Marlowe, Eleanor Farjeon, Compton Mackenzie, Laurence Housman and a number of other writers have contributed the treasures bound between these covers. The illustrations in color and in black and white will prove a lasting delight to the children.

There is no end to the variety offered to youthful readers in "The Atlantic Treasury of Childhood Stories" (The Atlantic Monthly Press). There are six classes of stories which take the child into a land of wonder, into the animal world; into the lives of boys and girls of other lands. The folk-tales outnumber those of any other class. But the stories have been well chosen and carefully arranged. The book is sure to fascinate children and the older folks may be caught borrowing the volume.

The true adventures of Zane Grey with mountain lions and the part played in these adventures by the strangely human dog "Don" (Harper. \$1.00) are delightfully told for children in a volume so small that it is sure to attract. The illustrations have a special appeal for children.

Three young truants from Sunday meeting came upon a strange creature who muttered incantations and performed weird rites. He chased them with a knife and Davy Crawford flung a rock at him in self-defense. The outcome of the enmity born of this chance meeting is told by John Buchan in "Prester John" (Houghton Mifflin. \$2.50). This thrilling tale of adventure which keeps the hero's life suspended by a threat is sure to become a prime favorite with boys.

The talent of William Heyliger has seldom appeared to better advantage than in "The Macklin Brothers" (Appleton. \$1.75). This devoted pair learned the value of cooperation at home and on the baseball diamond. Garry and Owen Macklin are known as the "brothers battery." There is many a skirmish between them but team work eventually saves the day. It is a book to place alongside favorite athletic stories on the child's bookshelf.

In the series of "The Junior League Plays," Samuel French publishes "Magic in the House" by Dorothy Fiske Pierson; "The Dream Canal Boat" by Ethel K. Fuller; "The Steadfast Tin Soldier" by Dorothy Holloway; "The King's Choice" by Rebecca Van Hamm Dale; and "When Toys Talk" by Marjorie Freeland Robertson. The same publishers also issue three of the "Thalian Guild Plays": "In the Middle of the Road" by Claude L. Shaver; "Devil's Lane" by Louis Sublette Perry; and "The Resignation of Bill Snyder" by John D. Shaver. All of these plays are priced at 50c. each.

All Kneeling. The Splendid Renegade. The Strange Case of Miss Annie Spragg. Echo. The Enterprising Burglar. Enter the Greek.

A story of one character tried out against the varied background of lightly sketched types is told by Anne Parrish in "All Kneeling" (Harper. \$2.00). Christabel, before whom all are kneeling, stands self-condemned in every pose she adopts. Her art is a flair, her love a deception, her dreams nonsense and her journal sentimental drivel. Parents, work, friends, even God are requisitioned to heighten her characterization. She is well-drawn and here and there is subjected to a thorough soul searching. There is finesse in the arrangement of Uncle Johnnie's stage positions. His penetration and cynicism were the nightmare of Christabel's life. His death by clever management does ironic service to what is after all a nauseating selfishness. A well-written book with perhaps too much stress on an egotism which one real and shrewd character might have blasted.

Nameless ships of mysterious calling, slavers and smugglers of the treacherous Solway, pirates and privateers of the Caribbean, proud, picturesque old Carolina, militant New England, the hectic days of pre-Revolutionary Paris, the frigate-guarded ports of Old England: against that colorful background the Scottish author, John Herries McCulloch, has painted an unforgettable picture of "The Splendid Renegade" (Coward-McCann. \$2.00). The amazing career of the great sea-fighter, John Paul Jones, is skillfully woven into a vivid pattern of Revolutionary history which adheres closely to authentic versions. The story is interesting and informative.

Thornton Wilder's success with the episodic method has evidently lured Louis Bromfield to the same method in "The Strange Case of Miss Annie Spragg" (Stokes. \$2.50). For here are really fourteen tales in one, each having some bearing upon the life and death of the eccentric old maid who is supposed to die with the stigmata. She is the daughter of an old reprobate. The scenes for the various episodes cover Europe and America. There is a jaundiced view of life through the story which makes difficult the task of reading. The numerous episodes and the innumerable characters are at times very perplexing.

The Rome of Nero, when the decadent Caesars ruled the world, riots through the pages of Shaw Desmond's book of memories called "Echo" (Appleton. \$2.00). The speech of the red-haired barbarian, "the little Red Shadow" to the old scarred Lupus of the scalloped ear, sets the pace of the book. "Caesar's legions caught me, but they cannot tame me; they set the trap and caged me, but they cannot make me sing their songs. I am an Irishman, and, by the gods of Eirinn, proud of it. And there is this thing set in my blood and in the blood of all my countrymen, that we cannot be tamed, nor can you ever be sure of us." This pace does not slacken even when the lights of a new century flash upon the scenes and activities of pagan Rome. The twenty-eight memories scale the whole gamut of emotions and at least one memory shows that in love one can be sure of an Irishman.

The hero of Hearnden Balfour's swift adventure story, "The Enterprising Burglar" (Houghton Mifflin. \$2.00), is a young officer from the War, embittered by the treatment accorded the Empire's veterans. He finds pleasure in robbing the profiteers and distributing his spoils to the poor. The error of his way is brought home to him when the kingdom is menaced by Communist fanatics and he encounters a swarm of perilous adventures to prove his patriotic loyalty. Love enters his life and his career as a burglar is renounced forever. The story is entertaining and more agreeable than the general run of this type.

A ridiculous little story, which starts with a rather flippant familiarity with Providence, is told by Anthony Gibbs in "Enter the Greek" (Harper. \$2.00). There are all the hair-brained characters, the manufactured circumstances and the incredible coincidences which are supposed to characterize a certain smart-set of the present generation. The author's best intentions and most strenuous efforts cannot succeed in making a hero out of Tony Sutherland, the Greek who was christened Constantine Euxenophilos. Yet one cannot be seriously critical of a work that is, perhaps, deliberately absurd and intentionally burlesque.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Father Caussin and "La Cour Sainte"

To the Editor of AMERICA:

Habent sua fata libelli, says the felicitous quotation which Lionel Johnson applied to the career of Caussin's "The Holy Court" and the English translation thereof by Sir Thomas Hawkins. In the issue of AMERICA for October 6, Sister Agnes mentioned an edition of the translation, dated 1663, a copy of which—a valuable treasure indeed—is in the library of St. Joseph's College, Emmitsburg.

To state here that there is an edition of the Hawkins' translation dated 1634 is to add a tid-bit to erudition on this point; but pointing towards literature and asceticism, it is more important to know that Mr. Charles Gatty (London: Simpkin, Marshall and Co. 1898) published "a golden anthology of its riches."

The best of Caussin and Hawkins is contained in the judicious digest which Mr. Gatty made from the five elaborate volumes. To quote the exquisite critical essay by Lionel Johnson (and so add to the invitation to become a reader of the Caussin-Hawkins literary and ascetical classic): "Mr. Gatty has, with perfect tact and insight, sought out separable passages of characteristic beauty and charm from the version of 1634, arranging them judiciously in order. His little book of 170 pages should take a firm place among treasures of all who love either 'the beauty of holiness' or the beauty of fine prose."

Worcester, Mass.

MICHAEL EARLS, S.J.

"Baptism in Voto"

To the Editor of AMERICA:

In the issue of AMERICA for September 29, in answering Doctor Schaff's letter, you state that "Baptism in voto is, of course, not Baptism at all, but the desire (*votum*) for Baptism." Yet you say this desire for Baptism may save, or answer for Baptism. I believe this, but I would like to have you explain how to conform this statement with the following passage of Scripture: "Jesus answered: Amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God." (John, iii, 5.)

Maricopa, Calif.

P. A. McANDREW.

[The simplest and briefest answer is that this text must not be taken alone, but in connection with other pertinent passages. Confer John, xiv, 21-23: "And he that loveth me, shall be loved of my Father: and I will love him . . . If any man love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him." Our Lord explained to Nicodemus, a Jew in race and religion, (John, iii), that birth from Abraham and observance of the Mosaic Law was not the means of salvation in the New Dispensation, but that a spiritual rebirth "of water and the Holy Ghost" was the ordinary means. His declaration to the Apostles at the Last Supper, quoted above (John, xiv), is comprehensive. Of course "keeping His word" includes using the means He ordained, Baptism included, when those means are available.—Ed. AMERICA.]

Children's Reading

To the Editor of AMERICA:

The issue of AMERICA for September 29 should be read in reverse, shifting from "Communications" to the book reviews. The editors, whether of the mystic number of seven or not, have anticipated V. M. Hart's request, and guided us to more than one "child's religious book written with literary ability."

A young reader of such Catholic books would grow up to say with Spalding: "The houses of the powerful may be closed against us, but if we are lovers of books, we feel that we are the equals of the best, for we live in the company of prophets and apostles, of philosophers and poets."

Montpelier, Vt.

R. H. BARRETT.

From One of the Four Million

To the Editor of AMERICA:

God rest the kindly soul of O. Henry! And if the prayers of those for whom his stories have uncovered the humor and the wholesomeness of earthly life have not yet gained him relief from Purgatory, may God's angel of surcease read to him amidst saving flames Father Feeney's "Old Lady," published in the issue of AMERICA for October 6.

There must be something corresponding *eminenter* beyond our mortal years to God's blessed gift of humor. So, let O. Henry and the Seraphim smile and praise God the more for a clever turn on God's highest spirits.

St. Louis.

I. M. G.

Mr. Callahan on Prohibition and the Schools

To the Editor of AMERICA:

Mr. P. H. Callahan, Vice-President of the Association of Catholics Favoring Prohibition, has written a letter to Mrs. Willebrandt, giving her full absolution from the criticism she raised against herself during her present "moral-political" tour all over the country.

Being a staunch defender of Prohibition, Mr. Callahan can well be pleased with the work his feminine ally is doing. But as a Catholic, Mr. Callahan shows less logic and authority when he compares the fight of the Methodist Church for Prohibition with the fight Catholics would wage should any party candidate try to destroy the parish school. Very modestly he writes:

It is very easy for me to imagine that if there was a candidate for President making a fight against the parochial schools which mean so much to the Catholic Church, that it would be in order for any speaker before a Catholic conference to urge the defeat of such a candidate.

There is no similarity here. But dear Mr. Callahan sees the world through a rum glass, and it has never occurred to him, apparently, that there is a vast difference between the two cases. The parish school is not imposed upon non-Catholics. It is an essential educational means entirely within the Catholic Church, and it is natural that Catholics should hold this institution dear to them. They might call upon the courts or the ballot to defend their natural right, but this is a far cry from Mrs. Willebrandt and Volsteadism.

Seeing that Mr. Callahan is anxious to do some social work, as well as religious, he may be counted upon when and if his zeal and eloquence may be necessary to preserve the parish school. Let everyone hope that his anxiety for Prohibition may be turned into work for the preservation and welfare of the parish school, which some of his present associates in the Prohibition cause might not be unwilling to see eliminated.

Brooklyn.

L. M.

Mr. Hoover on Tolerance

To the Editor of AMERICA:

Several members of the Newman Club of Columbia University, discussing the political situation today, with other members of our fraternity, or Greek letter society, brought your letter entitled "Mr. Hoover on Tolerance" into the discussion; a Newmanite pronouncing that General Stephen W. Kearny, lauded by Hoover for religious tolerance in General Kearny's proclamation when conquering New Mexico in 1846, was a Catholic; in fact, that both Generals Philip and Stephen W. Kearny were members of an Irish Catholic family. Both were graduates of our University, Columbia. I was told that if I wrote your learned journal, your columns, which a Catholic kindly lays on our reading table, would shortly inform our ignorance!

I believe, too, that Commodore Laurence Kearny was a Columbia graduate.

New York.

BRONSON WILLINGEM.

[The Kearnys belonged to a New Jersey family distinguished in several generations. They were not Catholics, though local tradition has it that their remote ancestor, an Irishman who was buried near Whippany, in April, 1794, ought to have been one, and that his wife was Elizabeth, daughter of the famous Lionel Brittin, Pennsylvania's first convert to the Catholic Faith.—Ed. AMERICA.]